

# Insights and Frustrations

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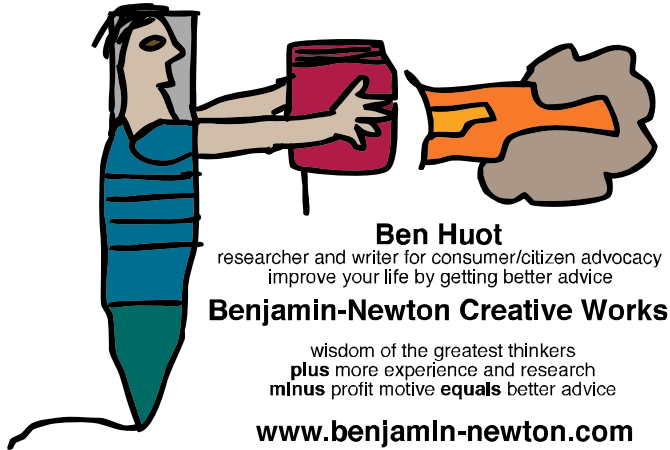


# **Chapter 1**

## **First Things**

by Ben Huot

## 1.1 Logo



## 1.2 For More Information

**F**or more books and information, visit me on the web at <http://benjamin-newton.com/>

Feel free to send me e-mail regarding the books and website at <mailto:ben@benjamin-newton.com> I even enjoy constructive criticism



## 1.3 Cover Graphic



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# **Chapter 2**

# **Vision**

by Ben Huot

## **2.1 Ethical Vision**

### **2.1.1 Why Avoid Objectivity?**

#### **Fear of Controversy**

**I**t is a sad situation today where so few writers of non-fiction know so little about their subjects that they find a need to hide behind facts and statistics. Writers are afraid of having people not like them, because their readers disagree with their conclusions. Most people think that religion and politics are controversial, but in any discipline in even the most narrow and academic subjects are constantly torn part by bitter and nasty debates and whose participants are in a constant struggle to get followers to their approach. It is sad that where there used to be a belief that the free exchange of ideas was of utmost importance, there now seems like there are only certain opinions that people are allowed to have, if they want to be considered as serious or an educated person.

#### **Believe in Yourself**

My approach is that I want people to come up with their own ideas and I actually don't want any followers. But I still have very definite opinions on almost everything and I will argue in favor of what I believe. It is great that others disagree strongly as I enjoy real diversity caused by real differentiators like: income, regional history, belief system, political beliefs, family influence, sub culture, hobbies, career, talents, life experiences, and the like. Lets learn to disagree even on important issues and have some faith in what we believe in enough to know that it will prevail. The only thing that I hope to agree upon with my readers is the avoidance of the mainstream beliefs and of the supernatural.

## **2.1.2 Definitions**

### **Defining Terms**

One of the most important aspect of debate is at the very beginning, where you define your terms. Many arguments are in opposition to each other mainly because of a difference, in what the key words involved mean. Philosophy is largely about defining words and philosophical schools are often branched out, according to the philosopher's understanding, of key terms. When you are not clear on how someone is using words and what they mean by them, you cannot fully understand their message.

### **Denotation**

Denotation is the dictionary definition of a word. Although words evolve over time, according to how they are used or misused, the denotation is a more precise and direct understanding of the word in question. Denotation is the official definition, although there can be more than one and the wording used differs by dictionary.

### **Connotation**

Connotation is based on what a word is thought to imply, rather than what its official definition in. The word Christian communicates a wide range of different stereotypes, that have nothing to do with what the word Christian means. Many other loaded words can divide people, not based on the standard meaning of words, but rather on what prejudices people assume to be true, based on public education, government and powerful lobbies propaganda, peer pressure, group think, and political correctness.

### **My Use of Connotation and Denotation**

When I use many of the words I frequently refer to, I often am writing about how I perceive the connotation and how it corrupts people's understanding, of the reality of the situation. I also use certain words, for their connotation, rather than their denotation. I believe that the word

Christian is used very stereotypically and challenged by poorly formed arguments. These arguments are based mostly on inaccurate assumptions, personal experience that are not typical, and on looking for arguments against Christians, instead of trying to find the truth. In other words, because many of those arguing against Christianity do not stick to facts and are not consistent or rational in their arguments, I feel fine with treating Atheism and Science the same way. But I will not claim to be objective, like those, who often attack Christianity, claim.

### **2.1.3 Radical Equality**

#### **The Principle**

The big principle that unites most my ethical beliefs is a principle I call “radical equality”. My sense of fairness is not based on getting my own way, but, rather on every body being completely equal in every way. People, animals, and the entire ecosystem should be treated with equal weight and should all be empowered to enjoy the same rights and responsibilities. All rules should apply in every situation and should be based on general principles, instead of detail oriented laws that were designed, for rich people to not have to follow them, but are targeted for poor people instead.

#### **Same Application in Every Situation**

I believe that animals should have the same rights as people, that employees and employers both have an obligation to each other, that immigration law should be the same for every country, that women should be treated exactly the same as men, that if it is wrong to kill or hurt a person the same applies to an unborn baby as applies to an animal as applies to the environment as applies to any one else.

I believe that social services are as important, as law enforcement and national security; that businesses and individuals should pay the same taxes and have the same responsibilities; that father and mothers should



have an equal access to their children, when they get divorced; that the environment is as important as the economy; that everyone should get the same financial aid for college; that everyone should have an equal choice as to what education they get; and people should always follow laws, no matter how unimportant they are, how hard it is to get caught, how little the punishment is, or inconvenient they are.

I believe that laws should be more severe, based on how many people are hurt and that economic crimes will get the same penalties as “violent” or physical crimes; that our policies toward other countries should be rated on how they treat their people and not on how much money corporations can make off of their resources; that we should give equal consideration in transportation funding, per person, based on how much energy they consume, in their method of transport; that any organization that has employees and receives money should be taxed equally, no matter what the organization is: a small business, a non-profit, or a large corporation.

### **Consistency Plus Holistic Worldview**

In my writings, I have combined the ideas of radical equality, or extreme consistency, with a holistic worldview. I apply the same values or ethical standards to both: religion and politics, to my use of money and my treatment of others, and to my philosophical reasoning and my writing style. I don’t see the environment and the economy, labor rights and animal rights, or my personal morality and my expectations of others as separate things. My religion affects everything in my life including: my beliefs, how I spend my money, how I relate with others, what I choose to write about, and what I expect out of others. My key value is radical equality.

### **Reality and Ethical Ideals**

I realize that I don’t have the ability to change the course of government or the culture and even if I do eventually have an influence, it might be centuries away if at all.

But just like we still try to follow the ideals in the US Constitution and our religious writings, even in the face of corruption and greed, so we need ethical/moral standards to strive for. Just like in Christianity we get forgiven for everything we turn from and feel bad about, we still need to do our best to reform our ways, to have deeds that provide proof for our faith. We should continue to do as much as we can and not give up just because change is hard or that we can't get others to fully change their ways.

### **2.1.4 Redundancy**

#### **Plan on Being Short**

It seems like most people like to put everything to the last minute and the last dollar. Not having extra money and extra time to do something or buy something is asking for trouble. It almost always takes people 4 times as long to finish something than they thought. There is always something unexpected, that you need to allow extra money for. Car repairs can cost thousands very easily and medical bills can easily be in the tens of thousands.

#### **Be Self Reliant**

Never rely on anyone else, to do something, or to be on time for anything. Always have backups of your backups, for your important computer files, as backups and the originals can easily fail. Everything fails and you will fail yourself.

#### **Murphy's Law**

Redundancy is needed in every walk of life and in every aspect of your life. The one thing I believe in with my whole heart other than the Bible is Murphy's Law. Everything that can go wrong will. Just plan on everything, that could, by any possibility, not work, always assume it will not work and plan ahead accordingly.

**Have More Than You Need**

Of course you cannot plan out everything and not everything is so important. But anything you value must have an alternate plan. Plan for not having power, running water, or sewer, for at least 72 hours, in the worst time possible. Always be prepared for the weather to change. Carry extra money in cash, to get yourself home, no matter where you are. Do not depend on battery power or credit cards. Always have at least several months of salary saved. Make sure you can get to the money, even if your home is destroyed.

**Risky Investments**

Don't invest any money, you cannot lose, in anything less reliable than US government bonds or in the bank, earning interest. Never put any money in the stock market that you cannot afford to lose. Most investments are risky to the point of being educated gambling and like gambling in Los Vegas, you can lose everything you have. Do not depend on anything you do not have in cash. Real estate has lost considerable value periodically. Never buy on credit, if you do not have the money, on hand, in the bank, already.

**Natural or Man Made Disasters**

Plan on your house being destroyed by: flood, earthquake, volcano, or civil unrest. Live in a safe neighborhood and in a city, that is not big enough, to be targeted by terrorists. Have alternate locations, where you can travel to, on foot, where you can live, in the case of natural or man made disasters. Store valuable information, in other locations, than just your house. Keep a list of important phone numbers and addresses.

**What to Have on Hand**

Always keep water on hand, in enough quantity, to last for, at least 72 hours. Have a sanitary way to dispose of your human waste, without modern plumbing and sewage,

on hand, in your house. Keep some sort of self defense on you, most importantly, to keep dogs off you. The best way to deal with animals is pepper spray or even better, do not be in their way. Never feed a wild animal, block its exit, or bother its children.

### **What the Government Will Do**

Do not expect the government to help you out, when you are in a bad situation. Even during natural disasters, the government is there to contain you, rather than help you. If a disaster happens that affects your town, expect people to come to the door, asking for your valuables, with no badges or uniforms, who have firearms, loaded and ready to shoot.

### **More than Necessary**

When you learn multiplication and division, you are getting good at addition and subtraction; when you are learning algebra, you get good at multiplication and division; when you learn calculus, you get good at algebra. In the military, you always train to a higher standard than what is necessary in your job. If you need to run a 5km, learn to run a 10km. If your boss tells you to arrive at 9, get there by no later than 8:30.

### **Above and Beyond**

The only way to be on time is to arrive early. The only way to pass a test is to practice beyond what you are tested on. Always do more than necessary. Always go above and beyond and you will always accomplish what you set out to do.

## **2.2 Spiritual Vision**

### **2.2.1 No Perfect Solution**

#### **You Pay for What You Get**

There is no perfect solution to any problems. Everything has its upsides and its downsides. You can't have your cake and eat it too. There are no silver bullets. To get something worthwhile you have to pay for it and not buy something else with the same money. If you don't want to save for something before you buy it, then you will be in debt and you will pay many times the amount you would have before, long after what you have used up what you bought. There is no way around it.

#### **You Can't Get Everything You Want**

In computers it is often said that you only get 2 of the following 3: cheap price, easy set up, and works. In software you can have any 2 of the following 3: efficiency, cross-platform, and easy to create.

#### **Roots of Problems with Economy**

The problems we have with the economy that have faced almost every government throughout history is that either the government, the leader, and/or the people want to get something without having to save for it and then they want to either get out of paying for it, delay paying for it, and then they try to avoid the inherent risk of doing this. The easy way to solve the problem with credit is to not use credit and instead of taking on a huge risk by borrowing money for a given venture, you save up your money before hand to buy whatever you want to.

#### **People Want Everything without Working For it**

This is the way with every issue including politics: people don't want to have to pay taxes, but they want all kinds of government services. Businesses and non-profits want to use someone else's money to borrow, but then they don't

want any outside group that they borrow the money from to exert any influence. People want to win a war fast and cheaply, but they don't want to have to volunteer to fight in it, make sacrifices to support those who have volunteered, and they don't want the ones they are fighting to not like them or their country. Businesses want to be able to use up limited resources and leave their waste without cleaning it up and not have to pay the cost of this permanent damage.

### **Things Don't Just Happen**

Just understand now that no one can give you anything for free, even if they want to. You must fight for everything you have got. You won't win the lottery, but you probably will get cancer. You may work hard, but you probably won't become famous, wealthy, or powerful. You will probably not make any more money than your parents did. You will not find the perfect job, wife, or have perfect children. Things do not just fall in your lap for free. Bad things will happen to you but good things will only come to the few, the lucky, those who know the right people, and will fade away fast.

### **The Real Solution**

To be free of this, accept reality and focus on helping others and secure your place for eternity. The only thing you know for sure will happen is where you will go after you die. You will have to give up everything for it, but it will be not be enough, so God will give it to you for free, as He has already paid the price. You can either have a brief time with lots of money or everlasting life. Choose now. You cannot have both. Either way it is not free.

## **2.2.2 How to Help Our World**

### **Most Problems are Spiritual in Nature**

Most of the major problems our country is facing now, including our debt crisis, environmental crisis, energy consumption crisis, and the increasing power of terrorists are

all spiritual in nature. The judgements in Revelations are all caused by environmental disasters, the esistance to the West in the Muslim world has been very effective in blocking the growth of Christianity, and the reason for most wars (including the present ones in the Middle East) for the last several hundred years at least are planned by those who spiritually control the world behind the scenes. So to deal with these problems politically is not effective, because they are spiritual in nature.

### **God's Rules**

We have no power directly over the spiritual world, but God places certain rules on what things are allowed by whom in the spiritual world. God wants people to be in control of their own destiny, so He allows us to take part in His plans, by praying for His will to be done. This takes away the limitations God places on Himself and increases His influence throughout the world. Why God has chosen to work this way may not make sense to most people, but I know it does work this way.

### **God is in Control**

We do not need to fear the problems in the world today, because God places special protection on His people. It is true that the spiritual forces that hate God, what He stands for, and His people have plenty of power to destroy us, and the reason why we have not been defeated from the beginning is because God is in the world with His Spirit and doesn't allow those behind the scenes to directly hurt His people. The forces against God have the most power when they are doing things in secret and they can get people to stop praying and reading the Bible.

### **What We Can Do**

We are in control of our future very directly. We can take up the cause and choose to be a part of God's plan for the future, or we can do it our own way, but either way God

will ultimately win and we will serve one master or another. The best that we can do to help improve our world is to: pray for God's will to be done, have the right attitude before God, read the Bible, and show God's love in the way we treat others in everything we do.

## **2.2.3 Solutions for Our Addictions**

### **Our Problems are All Addictions**

All our problems in America come down to addictions. Our addictions to drugs and alcohol, addictions to fighting the appearance of age, addictions to games and sports, addictions to information and the Internet, addictions to sex and fetishes, addictions to work and networking, addictions to money and investments, addictions to coffee and sugar, addictions to food and weight loss, and all the other ways in which we distract ourselves are caused by our fear of the increasing signs of global catastrophe. The number one reason why our youth pursue distractions is because they seriously believe they will not live past the age of 30.

### **Real Solution is Prayer**

The real solution to our addictions is to solve our environmental, economic, cultural, and religious divisions, that are increasing in their violent confrontations, because we are at the limits of the oil, water, and soil that we need to survive. There are only 2 solutions: stop our addictions to our distractions in the West or a massive die off of the poorest part of the population in Asia, Africa, and Latin America. We already know which solution those in power would prefer. The only way to avoid this solution is to pray.

### **Rebellion Against God is the Cause**

We know that all our problems are rooted in our rebellion against the Christian God and His laws. The way to break the cycle is to submit ourselves to God and pray



that His will be done. There is no other way to affect change on a global scale. Only God's intervention will save us and will only come when we are truly sorry for our addictions and stop participating in them. That is the power of consumerism of American corporate culture: that we are addicted to it.

### **The Weak are Hurt Most**

The consequences for our addictions is that the poor, the weak, and the sick are going to be trampled upon by our masters – the corporations. When we sin, we hurt pollute the natural world, the animals and our soil and water. There only defense is God's divine intervention. It is the only way to destroy the disease of sin, where it breeds. Our only liberation is through our choice to pray that the will of God happens, in our lives, as it does in Heaven.

### **Our Heads and in our Hearts**

If we try our way out by science and technology, we will face the same problem within 50 years. The only way we will last to the next century is for us to turn to God. The underlying problem is not a war in the Heavens or on Earth, but the war in our hearts. We need to defeat our carnal self and empower our spiritual self, and that is the key to our survival on earth. We can only do this, by first submitting to God, in all areas of our lives.

#### **2.2.4 Why So Negative?**

##### **Reasons**

Sometimes my writing may appear negative, but there are good reasons for that. For one, writings is therapeutic for me and helps me accept the things that I cannot control in my life that causes my problems. Second, it is very hard to write something positive and uplifting or humorous. A third reason is that we live in very serious times.

### **Things are Going Well**

What I want my readers to know is that most the most important things in my life are going very well and have been improving greatly each year for the last 10 years. I have learned a lot about myself, my illness, and what caused the major problems in the world today. My mental health has improved greatly as well as my independence. I have a great family and have enjoyed spending my time with them and sometimes I have been able to help them with some things. I have read about computers every day over the last 7 years and have increased my ability to fix or avoid problems as well as my ability to create better graphics and publish books. I have continued to do better financially each year and I have more money saved and my income is very secure.





# **Chapter 3**

# **Religion**

by Ben Huot

## **3.1 Personal Religious Experience**

### **3.1.1 Why am I a Christian?**

#### **Why My Experience is Unusual**

I don't have the typical experience of being an unbeliever as a child and then accepting the Lord as my Saviour later in my life. I cannot remember exactly what was in my mind when I first asked the the Lord into my heart. I was only 4, but the following factors were likely in my mind, as soon as I could understand anything about myself.

#### **Why I Began to Believe**

There are four major factors in my decision to become born again and stay with the faith since then. Most importantly, I have always know that I needed help and the fact that needed it was much more obvious from my time in the military and since then. I wasn't a big leap to submit myself to God, because I hated arrogance more than anything else and understood why God placed the most importance on the ideal of humility. I never considered another faith as I knew that God was like how he was portrayed in the Christian bible, as I have a certain sensitivity to the spiritual things, and I could feel God's presence.

#### **What Continued my Interest**

And one of the things that has made me continue to be mentally, emotionally, and spiritually interested in the Bible is because of its complexity compared to other religious, philosophical, literary, and historical works of the greatest human thinkers. People are known to memorize the Koran and Buddhist Sutras, but I have never heard of a person who could conceivably memorize the entire Bible. The Bible is very simple and at the same time the greatest thinkers have struggled with even basic Christian doctrines (which is major reason why there are so

many different denominations).

### **3.1.2 My Testimony**

#### **Life Events Were Unexpected**

My life didn't turn out like I thought it would. But, I am very happy with my life how it is now. When you are young you believe that you can be a famous singer, actor, athlete, politician, or CEO. Later in life you realize that the main reason so little really changes even of things that everyone can agree with and don't require any sacrifice is that no one really wants change. Most people who get into power don't get there because they want to change the world, but rather are so willing to compromise and so willing to do anything to fit in, that they have no vision and no integrity.

#### **The Most Power**

The wisest man knows that a father and a mother are the ones with the most power in the world. They may not change a lot of people's minds, but they have more impact on their children than anyone else will. And having kids is usually so easy that we usually go to great lengths to prevent it.

#### **How to Make a Difference**

The best way to improve the world is find what you are good at, find a skill you do that someone will pay you for, and use the latter to finance the former. You can tell you are doing the right thing when you have a lot of powerful opposition, you cannot reach many people, you cannot make any money off it, or that no one finds you relevant.

#### **Failure of Greatest Thinkers**

The best test of whether you will change the world will be by how much you are rejected in your generation. Confucius, Baha'ullah, Socrates, the Apostle Paul, Spinoza, Rousseau, Hume, Kierkegaard, Nietzsche, and many other

major thinkers were failures during their lifetimes. Abraham Lincoln lost election after election, but never gave up. Van Gogh couldn't sell his paintings to pay for a meal.

### **What I had Planned**

When I was in high school, I was interested in international relations and wanted to become a wealthy philanthropist in international marketing (the distribution part). Then I went into the military and after not being able to complete my enlistment and my failure in college business classes (I took accounting 5 times before I passed), I realized that what I was good at was writing. Before I had a chance to complete my schooling and find a career, I was diagnosed with Paranoid Schizophrenia, and started out in the mental ward of the local private hospital and worked my way up to where I am now – living independently.

### **Biggest Influences**

But the reason I am happy with my life is not just because I had been able to accept my illness easily, as I was glad I didn't have cancer like I thought and I got rid of chronic allergic pink eye with my first antipsychotic. My real success is because of the direct divine intervention of the Christian God and the ability of my family to accept and embrace me despite my illness and their willingness to continually and ability to effectively advocate for me.

### **Divine Intervention**

From the placement of myself in a base that was not going to be deployed to a war zone, was in the US, as well as in a command that was willing to let me go with an honorable discharge; to my diagnosis before I had committed any crimes, to my staying out of the hospital ever since I was diagnosed, to the fact that the newest medicines effectively treated my mental illness; and to my ability to be more independent every year, to my ability to understand abstract thought, to having the motivation to study



the same things for 10 years after college all happened miraculously; because of God was looking over me and intervened directly on my behalf.

### **Family Influence**

Most of the direction and inspiration in my writings came from things my sister, mother, father, grandmother, and uncles Clive and Jeff told me and set as an example by their actions as I grew up.

### **3.1.3 My Approach to Christianity**

#### **Paradox and the Bible**

I believe in the miraculous of the Bible, plus the social gospel, as I do in every other major paradox of the Bible. Most my beliefs are based on paradoxes. Many people often consider paradoxes to be contradictions, but I use the term differently: I think of paradoxes are things, that are considered contradictory at first, but upon further examination, we realize that they are complimentary, like male and female. The most important paradox of Christianity is that Jesus Christ is the One Creator God eternally and also was fully human, while on earth (at the same time).

#### **Paradox and Faith**

The reason why I believe that faith is the most important aspect of understanding the Bible is because paradoxes are best understood with the heart instead of the mind. The Bible is not written, to communicate the exact same thing, to everyone and is designed, so that even the greatest theologians will never find a systematic way to explain it. The Bible was not meant to be argued rationally, but believed by those who are willing to place their hope in God, rather than their own minds and their own abilities. The biggest thing that God hates is an arrogant person and the more we are able to explain the natural world, through rational means, the bigger our egos get and the

less we feel the need for God. At the same time, we realize the things we thought that we understood well, we knew less about than we thought.

### **The Apocalypse and the Environment**

Many people have read the prophecy of the Bible and come to the conclusion that God is planning on destroying us, for no good reason. The irony of the situation is that we can see prophecy being fulfilled today and most of the plagues of the Bible are environmental disasters, that we created ourselves. God was not punishing us, but rather letting us feel the consequences, of our own greed and arrogance. We have known for a while what was necessary to make the world livable, for our grandchildren and it has been proven to us in ways that we can understand, but no one cares enough, to give up any of our toys, so that we can save our future. We are so addicted to our gods (our brands), that we cannot cut back on our consumption, even if it would make life better, for all of us.

### **My Writing and Paradox**

Many of my books are based on paradoxes like how: Muslims understand God the Father, Zen Buddhists and Bhakti Hindus understand the Holy Spirit, and African Christians understand Jesus Christ better than any church in North America and Europe does. I then talked about how the body and the mind are as important a component of a person and their relationship with society as the heart and the spirit, and how both eternal salvation and social justice are equally important. I also talked about how we can be encouraged and live in hope and strive to improve ourselves, even as our world is being destroyed, and how we should consider businesses and people to be just as important and how the rights of both Christians and Muslims should be equally respected.

## **3.2 Religion and the Church**

### **3.2.1 What is the Best Church?**

#### **No Church is Perfect**

There is no one perfect church or denomination. Evangelicals are good at sticking to their beliefs no matter what the obstacles, the Catholic church is great for its service, Mainline Protestants are good at social issues, and the Eastern Orthodox Church is great at its emphasis on mysticism. All churches are good at something and what you like about them will be different from me. No church is perfect in its theology and its commitment to living the Scriptures.

#### **New Members**

The things that I think is lacking in most churches are its commitment to new members and in making them feel welcome. It is hard to find a good church today, as they are so inward focused that they don't seem to care if someone new comes. Many churches are also bad at catering to young singles. Basically the church expects you to be out all weekend getting drunk, until you get married and have kids in your mid thirties.

#### **Can't Agree with Any**

The reason I don't go to church currently is because most churches I tried were too conservative politically and the liberal ones don't seem to have much commitment to Scripture. I just get angry at the conservative churches and don't feel any reason to go to the liberal ones. I like the Catholic Church because it combines both of the things I like about Evangelical and Mainline Protestant Churches. But I don't have the patience to go through a year long induction process. I also cannot agree with Catholic theology about Mary and the veneration of "saints".

## **The Bus Problem**

The decisive thing is that the bus only comes one every hour on Sunday and that they often miss your stop, because they are too full, late, or just don't want to bother to stop. You then have to wait 2 hours and then you have to transfer and may have to wait an hour, for that as well and then do the same going back. You have to get to church really early and stay really long, to do it, which makes me very uncomfortable. And I heard they're cutting Sunday service totally with the bus now.

## **3.2.2 What About Sexual Morality?**

### **Why Avoid It?**

I do not talk about sexual morality, as it is explained in the Bible, because I believe that that is one of the things other Christians have explained well. I have nothing to add to that. I like to write about things I know and things that are poorly understood as I have limited resources and don't feel the need to cover something, when I could not do any better myself at it. I am not going to cover every issue in the Bible, but I do believe that Biblical sexual ethics are important and should be followed.

### **What I Do Cover**

I focus mainly on economic and environmental ethics and discipline, because I believe that these are not explained well or understood well from a Biblical point of view. I also focus on parts of the Bible that are not talked about as much and are not understood as well like the Prophets. I am confident that when people read the Bible, they will notice all the other issues described in the Bible, that I have not covered, and I don't think people will miss or have trouble interpreting Scripture related to sexual ethics.

### **3.2.3 Why Don't I Work with Others?**

#### **I Appeal to a Small Group**

My experiences working in a team is that I do all the work and everyone else gets credit for it. The Humanities approach has fallen out of favor in the 20th century and Science and Social Science have dominated the field, in my lifetime. I also have a unique perspective on my study of religion, which would make it hard to find someone doing something compatible. Christians don't like what I do, because I am liberal in my politics and am willing to study other religions and points of view. And non-Christians don't like my adherence to Christian morals and my unwillingness to include pagan, animistic, and occult writings and practices.

#### **Few Would Respond**

I would love to inspire someone else to be a philosopher, but I wouldn't want consider them as a successor if they adopted my philosophy or mainstream views and I would not consider anyone to be inspired by me who takes part in occult practices or study occult writings. I truly do walk the path less traveled and few people are interested in the study of philosophy or even are willing to read about anything, even things they agree with. I do still want more people to becomes Christians, even though I don't want anyone to feel pressured into it, because I believe that Christianity is a superior religion, but I believe that the Bible speak for itself and does not need to be defended.

### **3.2.4 Why are Christians so Mean?**

Probably because they are not genuine believers. Genuine Christians make mistakes, but they have the right attitude before God. You can tell by a person's actions, more than by their words what they believe. Genuine Christians exhibit the fruits of the spirit.

**Fruits of Righteousness (or Fruits of the Spirit)**

## **Psalms**

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

1

## **Isaiah**

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked

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<sup>1</sup>Psalms 1

devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

2

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore

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<sup>2</sup>Isaiah 32

do ye spend money for that which is not bread?  
and your labour for that which satisfieth not?  
hearken diligently unto me, and eat ye that  
which is good, and let your soul delight itself  
in fatness. Incline your ear, and come unto  
me: hear, and your soul shall live; and I will  
make an everlasting covenant with you, even  
the sure mercies of David. Behold, I have given  
him for a witness to the people, a leader and  
commander to the people. Behold, thou shalt  
call a nation that thou knowest not, and na-  
tions that knew not thee shall run unto thee  
because of the LORD thy God, and for the Holy  
One of Israel; for he hath glorified thee. Seek  
ye the LORD while he may be found, call ye  
upon him while he is near: Let the wicked for-  
sake his way, and the unrighteous man his  
thoughts: and let him return unto the LORD,  
and he will have mercy upon him; and to our  
God, for he will abundantly pardon. For my  
thoughts are not your thoughts, neither are  
your ways my ways, saith the LORD. For as  
the heavens are higher than the earth, so are  
my ways higher than your ways, and my thoughts  
than your thoughts. For as the rain cometh  
down, and the snow from heaven, and retur-  
neth not thither, but watereth the earth, and  
maketh it bring forth and bud, that it may give  
seed to the sower, and bread to the eater: So  
shall my word be that goeth forth out of my  
mouth: it shall not return unto me void, but  
it shall accomplish that which I please, and it  
shall prosper in the thing whereto I sent it. For  
ye shall go out with joy, and be led forth with  
peace: the mountains and the hills shall break  
forth before you into singing, and all the trees  
of the field shall clap their hands. Instead of  
the thorn shall come up the fir tree, and in-  
stead of the brier shall come up the myrtle  
tree: and it shall be to the LORD for a name,  
for an everlasting sign that shall not be cut off.



**Luke**

A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For

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<sup>3</sup>Isaiah 55

nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

4

## John

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this,

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<sup>4</sup>Luke 8:5-18

that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

## 2 Corinthians

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

6

## Galatians

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

7

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<sup>6</sup>2 Corinthians 9:6-12

<sup>7</sup>Galatians 5:22-26

**Colossians**

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities,

ties, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

**James**

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the

wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

9

## 2 Peter

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so

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<sup>9</sup>James 3



an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

## **3.3 Christian Theology**

### **3.3.1 The Covenant with God**

#### **New Testament and Old Testament God**

Many people say they like the God of the Old Testament or the God of the New Testament and many people, even Christians, see these as opposing points of view and have a hard time reconciling them. One of the ways of understanding Scripture is the idea of progressive revelation, like in Mayana Buddhism, where God reveals more about Himself, over time. Many people think the Old Testament God was really repressive and that the New Testament God was very lenient and forgiving, but in reality it was the same God and the same moral standard.

#### **Evolution of the Covenants**

The New Testament and the Old Testament are named, after the 2 covenants God made, with man. The first was made with Abraham, renewed with Moses, and the Prophets. We learn later on in the Psalms and the Prophets that God does not delight, in the ceremonies He prescribed for people's forgiveness, but rather desired people, to make a genuine change of heart. We find out later on that all the commandments, summarized in the 10 Commandments, that would never be changed, until Jesus comes back again in glory, were about loving God, with all our heart and loving our neighbor, as ourselves.

#### **Spiritual Realities**

Throughout prophecy, we learn that idolatry and adultery are related and in the New Testament, we are told we either serve God or money, and in the Apocalypse, there will only be 2 options: serve God or serve the false gods. God judges people differently, who have heard about Him and made a commitment or covenant with Him and those who are ignorant of this. God takes loyalty to Him, as the most important thing, and the Bible teaches how serving God is the same, as loving others and doing good.

**Being Christian = Being Kind**

Not only were the pagan cultures of Biblical times worshipping false gods, but they were treating their people bad as well. The Bible connects your relationship with God, with your level of morality. As Christians mature, they are provided proof of their faith, in the way that they act. Being a committed Christian is supposed to be the same as being a kind person. We are in constant battle, between our spiritual and our carnal selves, and when we sin, our carnal self is in control and we are violating God's laws. Christians do continue to sin, but they should sin less and less, as they mature. If a Christian fails, to try to reform themselves, then the Bible basically says they are not real believers.

**Exodus 34:**

1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. 2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. 3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. 5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he

said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. 10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods. 18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. 21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. 22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. 23 Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. 24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man

desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. 25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. 27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. 28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33 And till Moses had done speaking with them, he put a vail on his face. 34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

**Deuteronomy 29:**

1 These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. 2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and

unto all his servants, and unto all his land; 3 The great temptations which thine eyes have seen, the signs, and those great miracles: 4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. 5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. 6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God. 7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: 8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. 9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. 10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, 11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: 12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: 13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. 14 Neither with you only do I make this covenant and this oath; 15 But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: 16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; 17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) 18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; 19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk

in the imagination of mine heart, to add drunkenness to thirst: 20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. 21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: 22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; 23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: 24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? 25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: 28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. 29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

**Jeremiah 34:**

1 The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, 2 Thus saith the LORD, the God

of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: 3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. 4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: 5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD. 6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, 7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah. 8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; 9 That every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. 11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. 12 Therefore the word of the LORD came to Jeremiah from the LORD, saying, 13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, 14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee



six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: 16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. 17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. 21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. 22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

**Hebrews 1:**

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the

worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

### **Hebrews 2:**

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? 5 For

unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

**Hebrews 3:**

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that ap-

pointed him, as also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.

#### **Hebrews 4:**

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As

I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**Hebrews 5:**

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this

honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

### **3.3.2 Central Biblical Paradox**

#### **Faith Alone Plus Good Works**

One of the major paradoxes, in Christianity, that has split the church, is over salvation being by faith alone and at the same time having proof, for your faith, through your changed attitude and behavior. Scripture states that no one is good but God. Man is born spiritually and morally corrupt, in his core self. Even Christians have this problem too. But at the same time, Christians need to prove their faith, by their good work. A simple way to resolve this paradox is to realize, that when we do good, as Christians, that it is a combination of our choice and God's supernatural intervention, that makes this possible.

### **How Salvation Works**

Just as God is almost entirely responsible for our salvation and all He asks of us to admit we have disobeyed His laws, that we are not deserving of anything, and we accept His authority in our life, the vast length of the separation from God is bridged by God's unconditional grace and forgiveness. God is perfect and cannot tolerate injustice, so He came to earth, in human form (while still remaining God and being perfect in morality), to sacrifice Himself, as Jesus Christ, so that our failures in following His laws and our arrogance, for attempting to try to be good, without God and erecting our own corrupt attempt, at moral standards, in contradiction of God's laws can be overcome (by God's sacrifice of Himself and the taking on the penalty of our misdeeds).

### **How Both Can Be True**

So the way in which we can do good, as Christians, is almost entirely because of God's grace and very little is because of our effort. We can be good, while fallen, because, as Christians, we are submitting ourselves to Jesus Christ and letting him take control of our lives. Christians can be good and at the same time fallen, because we have not given over all of our life to God, and as we grow, we hand over more and more aspects of our lives, to our Lord Jesus Christ. A genuine Christian should grow in this way, so that even though he does good things, who he is is still a sinner and a fallen individual. So Christians are both fallen and should have good deeds at the same time. Both are true and denying either one is not Biblical.

### **3.3.3 Advantages and Dangers of Mysticism**

#### **Different Types of Mysticism**

Mysticism is often used very vaguely and has many different meanings for different people. The essential meaning of mysticism that almost everyone can agree upon is mystery. Mysticism can be as different as Evangelical Chris-

tianity is from occult religions (occult means hidden and the Bible refers to those who do things ungodly as doing so in a secret way, because they are ashamed of it). There is nothing orthodox or unorthodox about mysticism in Christianity. Modern Christian mysticism seems to be most common in the Roman Catholic and Eastern Orthodox churches, although modern Evangelical theology can be seen as very mystical as well.

### **Roman Catholic Approach**

One of the big things that has kept me from becoming Roman Catholic, besides the year long commitment to the process of joining, is that it is common for Roman Catholics to pray to “saints” and there is special reverence for Mary, Mother of Jesus that I cannot find Biblical support for. In Latin America, names of Christian “Saints” are often used in the practice of pre-Christian animism and have confused many people as to what Christianity is all about. Christianity is not like the ancient Roman practice of just renaming all the Greek gods. The Christian God is totally different in values/morality, position of authority, attributes, relationship to people, and almost everything else that constitutes a given spirit or person.

### **Eastern Orthodox Approach**

I like the importance placed in the Eastern Orthodox church on the Jesus Prayer and on the mystical instead of rational approach to Scripture. The idea that one can experience a spiritual connection with God, beyond what is described in the Bible, of how we are instructed how to relate to God, is hard for me to reconcile with scripture. I know that this practice is not the same as a person becoming one with God, in the sense that they achieve the same level spiritually, but I think it is problematic and I think that it requires too elaborate an explanation, that could so easily cause confusion, to people who are spiritually immature.



### **Paradox and Faith**

Paradox is one of the major philosophical concepts of mysticism. The way in which I see the Bible as mystical relates more to how Kierkegaard sees the paradox of Jesus Christ's existence and our relationship with Him as was described in the new Testament, especially in the Apostle Paul's letters to the various early Christian churches. The belief that Jesus was both man and God is a paradox and must be accepted by faith, not reason and in our relationship with God should be one of humility, in reverence to the reality, of who God is and our proper response to who He is.

### **Christ and Salvation**

So important is humility, that I agree with Kierkegaard, that when we are farthest from God, because of sin, we are actually closer, by way of grace. The most important thing in faith is humility, as that is what God wants most of us, because that is essentially what the process of repentance and salvation is about. God realized that no one of us could ever be anywhere good enough to earn our way to God, so Jesus decided to save us by grace and to forgive our sins by his own sacrifice. In salvation, God's grace and sacrifice reach out to us and all we do is accept his offer with the appropriate respect.

### **Our Relationship with God**

This isn't to say that sin is preferable, but only that our obvious failure increases our realization of how much we rely upon God's grace. And humility before God is not a matter of debasement, but really just an acceptance of a reality we can only partially imagine and understand more fully by faith and through God's grace. Think about it this way: even though every human is equal in worth, because God both created and redeemed all of us on His own; any number compared to infinity is zero. No matter how great we are or how moral we are, we are nothing in comparison to the Christian God. God is not a mere spirit,

but rather is infinitely greater than anything that could possible be created or imagined by Him or anyone else over all of eternity.

## **3.4 Religion and Politics**

### **3.4.1 Losing Our Souls**

#### **What We are Taught**

We are taught to specialize in narrow way of thinking and compartmentalize religion, science, history, and art. We are taught to substitute facts for truth and math for faith. We substitute current event soundbites for our understanding of history and substitute fashion for our vision of art. We lose our souls and learn to compromise in public schools. The youthful enthusiasm we have for new ideas and change is directed towards conformance to our peers and the trends started by our manufacture heroes: musicians, actors, models, and athletes.

#### **What We Believe**

All our desires to resist what our parents taught us are channeled into an addiction to consumption and materialism. We challenge ourselves in how much alike we can be and compete for the attention of those who epitomize a narrow and unrealistic view of the ideal opposite sex. We seek our happiness through our consumption of entertainment, that we passively view, without critical thought or consideration of the effort involved in its creation. We just expect to live the fairy tale life, that we see in the movies and music videos, even though the rich and famous are not satisfied by that either.

### **3.4.2 Why America Needs God**

#### **We Need Values**

America needs God now more than ever. America needs the Christian God, who is superior to the other gods, be-

cause God provides all the things we need to have values and behave morally. A code of ethics tells us what we must do, religion gives us a reason why, and the Christian God gives us the power to do so. We in America are so enamored by our games and entertainment pastimes, that we have forgotten that the most important aspect of life is spiritual. We are not going to be able to be rich, while trading our economic, political, and social future, for a fun time now.

### **At the End of our Wealth**

We have spent all we can and borrowed as much as others will lend us. We have gone through: our natural resources, our financial resources, and our human resources. We have nothing to sell the rest of the world, that they want or need and we cannot afford to buy, what the rest of the world wants to sell us. We are bringing down the entire world economy and the third world will be hit hardest of all. We need to understand what position we are in today, to get the motivation to improve ourselves, so that we can have a future.

### **There is Much Work to Do**

We need to do a lot of things at once. We need to start investing in our future: by getting more education, by learning to save money, by learning manners and how to treat people fairly, and we don't have time to waste. At the same time our country needs to: stop fighting expensive wars overseas that will never be resolved, stop wasting our limited natural resources like coal and oil before we have none left, we need to rebuild our infrastructure, invest in educating people in things that will get them jobs that pay enough to support a family, secure our borders so that criminals don't get in and out of the country without our knowledge or consent, find a way to constructively employ those who are unemployed and not able to find new jobs, and clean up our environment and build infrastructure to deal with the economic, social, and technological problems caused by our over consumption of natural

resources.

### **We Need to Conserve**

Our economy has permanently contracted, while our population continues to grow and our grandparents have lost their retirement savings and are now trying to find jobs as well. We need to find a way to continue to advance technology, while, at the same time, still keeping jobs for the average person. It does no good to save so much money on plastic junk, when we have only been able to do so at the cost of our jobs. We need to find a way to get by with: less energy, less money, and less technology. We need to revert to a much earlier century in our use of energy, or else we will have a mass die off of the human population.

### **3.4.3 The Church and Education**

#### **History of Scholarship**

The Church in its various flavors has traditionally been at the forefront of education: the Renaissance and the Cyrillic family of Slavic languages were started by Eastern Orthodox monks, the golden age of the Islamic world was started by Jacobite and Nestorian Christians, and the Catholic church helped preserve and advance the written works of the pagan and Christian worlds for centuries. When Protestant Christians went overseas as missionaries, they translated the Bible into the native language of the local people and even created written languages, if there was none to start with, and founded some of the best educational systems, in the countries they had missions and they are still alive today.

#### **Why Christians have Rejected Academia**

The rise of the Evangelical branch of Christianity seems to not place the same emphasis on education. Some of the major reasons may be that: a lot of the academic world is trying to push the idea that white Christian males caused

all the world's problems, many Christians in the academic community are trying to push a Christianity that is not Biblical in its theology, academia constantly argues against all of the miracles in the Bible by trying to explain them scientifically, and academia seems to have accepted Darwinian evolution, life being formed by chance, and an old Earth theory as a gospel truth.

### **Christians Should do What is Right**

But my belief is that we should only oppose things that are wrong morally or contrary to the Bible, so I think the push for Christians should be to do what is right, instead of just doing the opposite of the unbelievers. Just because many pagans are trying to help the environment doesn't mean that Christians shouldn't do so as well. Just because atheists dominate Science doesn't mean that we should give up on creationism. Just because many in academia have argued against imperialism and colonialism doesn't mean that Christians cannot embrace this idea as well, but explain how it is rationalism and a lack of spiritual values that caused this problem to get exponentially worse.

### **Christians Need to Take a Stand**

Christians need to bring Biblical values back into the educational system and fight for the future of our culture. Christians should not be afraid to challenge secular beliefs, just because they are popular and assumed to be true by the majority. Christians need to show how academia's beliefs in things that contradict the Bible are not the result of letting the evidence lead to the truth, but rather that much of academia just assumes things to be true, because they don't have the moral fiber, to stand up for the truth. Christians should not be afraid to have an opinion or to use Scripture to support their views, in the non-Christian world.

## **The Battle is Spiritual**

Christians need not fear that they will be rejected or lose funding, because God will back them up. Christians need to realize that the future of education of young people is a spiritual battle and when they find opposition to realize that there are spiritual forces behind this. The best thing Christians can do is keep the right attitude before God, pray for God's will to be done, live as moral a life as possible, and keep reading Scripture for answers to our problems. The only thing Christians should be afraid of as being able to defeat them is their own addiction to sin and unwillingness to submit their lives to God. The real battle is in our minds and our greatest enemy is our carnal self.

## **3.5 Secular Philosophy**

### **3.5.1 Rationalism in Philosophy**

#### **What is Rational?**

People often use the word “rational” in contemporary speech, to describe doing things that are sensible and well thought out, but rational means something completely different in philosophy. Rational philosophy is often described as diametrically opposed to faith or mysticism. Having faith in something, if it is real, makes sense, but is not always called “rational,” because that word in philosophy is usually used to refer to using empirical evidence, to support a claim about something, that can be tested in a lab and is part of the natural world.

#### **Spirituality is Worthwhile**

A lot of things in life cannot be proven Scientifically, so that they are sometimes referred to as irrational. This is because the spiritual aspects of life can only be fully understood by faith, in what is not a physical or mathematically understood reality. There are a number of reasons for believing in spiritual things: values like love or honor,

the motivation to do something because it is believed to be the right thing, and choosing to sacrifice yourself for something greater are all spiritual things, cannot be explained through Science, but are still very important.

### **3.5.2 Do Atheists Have Values?**

#### **Definition of Atheism**

Atheism basically mean not theistic or not believing in a God or other deities. Most of the people that do not believe in God in the West probably are doing so, because they don't want to follow rules. You could call that a value too, because values or ethics can be any system that is consistent. For instance, Christianity by the example of Christ has the values of humility and compassion.

#### **Nietzsche**

Nietzsche has a very different set of ethics. Nietzschean ethics are based on the pre-Socratic philosophers (the Greek philosophers before Socrates, Plato, and Aristotle) and Greek paganism. Nietzsche values strength and beauty primarily and he is very passionate and committed to his beliefs. If the majority of Christians had the same passion for their beliefs, then there would be much less to criticize in how Christianity is commonly practiced today. I share with Nietzsche the idea that I do not want any followers.

#### **Anarchy**

For people that do not want to follow any rules are often categorized as Anarchists, but I think the real issue that defines Anarchists, from others who reject the establishment, is that Anarchists do not respect private property, because they feel it was gained through deception and violence. I am not an Anarchist, because I am Christian and the Bible has rules against destruction of private property, even if it is gained dishonestly.

## **Major Atheistic Philosophies**

There are many other Atheistic codes of ethics or complete philosophies including: Existentialism, Postmodernism, and the most famous of all – the Enlightenment. The Enlightenment was based on the ideas of the major Greek and Roman philosophers and culture and was about the free exchange of ideas and the idea of a culture and a government founded on reason and the rule of law, instead of on faith and obedience. Rousseau believed that people were good naturally and that evil was a learned behavior. The biggest new ideas of the Enlightenment were Science and the Social Sciences.

## **The Enlightenment**

Hegel was famous for uniting the two major schools of the Enlightenment, called British Empiricism and Continental Rationalism. Empiricism was based on using empirical evidence to find truth and Rationalism was based on the idea that there is an “a priori” statement that everything else is discovered from. Descartes’ a priori was “I think therefore I am”. Hegel based his ideas on an elaborate system that made extensive use of the concept of paradox. Hegel’s philosophy was part of a school called phenomenology, which is very hard to explain or understand.

## **Existentialism**

Kierkegaard and later Existentialists usually agreed that they were against any kind of system used to explain the unique qualities of human being (or existence). Existentialism started out Christian, but some of the most famous Existentialists like Sartre and Heidegger were Atheists. Postmodernism is a reaction against the Enlightenment’s belief in absolute values, but still embraces Science and reason, as the source of truth.

## **Variations of Atheism**

Atheism is also a very general category, that involves many variations on the lack of belief in a God (a belief



in a God or gods is also known as religion). There are at least dozens of variations and the most common is the Agnostic variation, which people claim, who have not decided whether or not they believe in God. Science is the best known philosophy which is designed on a kind of Agnosticism towards evidence and reason.



# **Chapter 4**

# **Psychology**

by Ben Huot

## **4.1 Personal Psychological Issues**

### **4.1.1 My Biggest Flaws**

#### **Negative Effects**

**I** just had an insight tonight that the source of most the things that bother me and stress me out are based on two aspects of my personality: I am both impatient and a perfectionist, but not in just the ordinary sense - I take these to the utmost extremes. The most likely cause of being a perfectionist comes from my experiences in the military and my impatience is related to my mental illness. One of the reasons why it took me so long to figure this out is because I can easily get into an endless loop trying to deal with these problems, especially if I think I need to do it all right away and perfectly.

#### **Positive Effects**

I think some of the positive side effects of my biggest flaws are that I am very disciplined and passionate about whatever I set my mind to. I never do anything part way or put something important off to the next day. Another things that drives me even further into this mode of thinking is that I believe that society will likely fall apart soon and the people I meet on a daily basis are so lazy and apathetic.

### **4.1.2 How the Army Changed Me**

#### **My Life Started Over**

The Army changed my life, so much, that I consider my life to have started over again, when I joined the military. Serving in the Army changed my perspective on life. I became much more serious, risk adverse, confident, paid more attention to detail, learned about the importance of the labor movement, decided I never wanted to be a leader, and I learned more about the way the world worked.

## **Never Could Relax**

The military was not all bad, but I was constantly under tremendous stress, as I never got enough sleep, during training and I never felt I could relax. The military has much higher standards, than the rest of the world. They perform duties that, if done wrong, kill a great number of people.

## **Results of Losing Wars**

Losing wars is a big deal and the US can lose its position, as a superpower, partially, by losing wars. Europe has had to join together, to compete with the US, Brazil, Russia, India, China, and Japan, because of almost destroying itself, in two world wars and then a decades long cold war.

## **The Gas Chamber**

After I joined the military, I realized that I was taking a bigger risk than I had previously known. I wasn't afraid of dying or of bullets, but I was scared of the idea of being burned alive, which is very common nowadays. We all had to go through a gas chamber, with very highly concentrated and higher strength tear gas and then take our protective masks off, for 5 minutes, while in there. It felt to me like my eyes and lungs were on fire and I was drowning in fire. It is one of the most painful experiences I have had.

## **Contemporary Use of Chemical Weapons**

I had asked my recruiter specifically about poison gas and if it was commonly used against us, but he said that no one uses it now. He was an Army Ranger, so he knew enough to know that wasn't true. It is true that chemical weapons are banned in warfare, by the Geneva Conventions, but the governments we fight wars against almost always have either never signed the Geneva Conventions, or if they have, they have no intention of following them.

### **Protection from Chemical Weapons**

During both Iraqi wars, the military was sure they would be gassed, even though they had taken some extreme tactics, to keep them from happening. The protective gear is not very sophisticated, but it does work, if sealed up properly, against a number of different poisonous gases. We are trained in this, in Basic Training, as well as, how to administer shots, to counter the effects, of nerve agents. The real money is spent on very sophisticated sensors.

### **Avoiding Chemical Weapons Use**

During the first war in Iraq, the president communicated to the Iraqi leadership, that it would use nukes, against Iraq, if it used poisonous gas, on US troops. During the second war, special agents went in beforehand and found the leaders responsible, for releasing chemical weapons, and told them they would be leaders in the new government, if they didn't release the poisonous gas, but if they did, they would be tried for war crimes.

### **Military Legal System**

The laws are much more severe in the military. For example, you can go to prison, for committing adultery and be killed, for raping someone. You also get in trouble, with the local laws, in the place, where you committed the crime, as well. You can even get in trouble, for being a few minutes late to formation, or having food in your locker.

### **The Article 15**

A First Sergeant can give you an Article 15, for something, as little as, not dropping for push-ups, when a Sergeant orders you to. When you get an Article 15, you are given additional chores, to do, for 2-4 hours a day, after all your regular work and get a few hundred dollars, taken out of your small paycheck. This idea that the military commits all sort of terrible crimes and soldiers get a way with it is

not my experience at all, but high ranking officers may be able to get around the rules.

### **Always on Call**

People who have never served in the military do not know this, but your enlistment in the military is not a 9 to 5 job. You can and will be taken away from your free time, for anything that your unit's leaders want you to do. It isn't just in time of war. or even for a good reason. It is not at convenient times that they call on you and you never get extra pay for it.

### **Pressures of an NCO**

One of the big reasons it is so hard, to get qualified people, to serve a second enlistment in the Army is that you have to commit to being an NCO (like a Sergeant in the Army), for a small amount more pay, and then are solely and completely responsible, for 4-8 other soldiers. If they need to lose weight, you make sure they do so, in your free time. If they cannot get to work on time, it is your job to make sure they do so, in your free time.

### **Increased Confidence**

Now that I have gone through such intense training, I feel much more confident, about things that would have previously scared me. My tolerance for pain has increased, as well. I now can push myself, to the point of a heart attack, while exercising, because I have been through much more pain, in the past. I am not afraid of getting into a fight, with a person or an animal. I am not afraid of having to survive, without modern plumbing, electricity, police, and fire services. I am still afraid of going to prison, but that is just commons sense. I gained my confidence with computers, at this time, as well.

### **4.1.3 Why I Never Gave Up**

#### **I am Complex**

Many people wonder why I have committed, so many years to creating, what has now evolved, into many books. The answer is long and complex, as I am a complex person. First of all, the idea that I didn't give up is not true: I ended my military service before my tour enlistment was up and I never graduated from college.

#### **I Did Fail**

What interested me in philosophy at the time was Philosophical Taoism and Christian Existentialism. I was taking a Chinese Literature course, for my non-business breadth requirement, along with Chinese (which I had to drop out, of as they went too fast) and then because I did not pass enough classes, I had to take summer courses and Existentialism was one of the only courses still open.

#### **I Identified with Philosophy**

Taoism was a tradition in China that scholars became part of, if they failed their public service exam, which was based on writing poetry about Confucianism. Since I failed in both the military and college, I could identify with Taoism. When I took my Existentialism class, I realized that I had always been an Existentialist. Both of these philosophies emphasized humility and what I hated most was arrogance, so it was a natural fit.

#### **Trying to Replace what I Lost**

One of the reasons why I started writing so much was that I had burned my plans, for a Christian nation in Lebanon, for the time of the apocalypse. I destroyed this, when I was having my psychotic or paranoid episode. I also burned my poetry, that I had written for a girl in high school, while I was in the military, as I believed that future girl friends would not like that. After all this was



destroyed, I wanted to create something of equivalent value.

### **My Relief**

After I was diagnosed with Schizophrenia, my chronic allergic pink eye cleared up, which I had for the previous 3 years, and I thought I had cancer, but I found out was wrong. At first, I thought my stay in the hospital was because of an emotional break down. I didn't find out, until a month later, that I had Paranoid Schizophrenia, so I asked if I would get worse and they said no, so I was very relieved.

### **I was Good at Something**

I never considered giving up, or even knew how to do it. I worked hard to be able to read philosophy and write again. I found these activities very rewarding, as I was good at them, in contrast to most of the things I did in high school and the military (which I wasn't good at). I took on many activities to improve myself in high school, including: Boy Scouts, Speech, French, Cross Country, Track, and Cheerleading. I was also bad at infantry and working with computers, in the military.

### **I was Doing Something Important**

I wanted to contribute something important in my life and as I tried various volunteer activities, I could never get a volunteer position, where I felt I was making, as much of a difference, as when I was writing. I knew if I didn't do what I was doing, then no one else would and I knew I would never make any money off of it. I continued to read as I found Asian philosophy to be very interesting and worthwhile to study. It helped me to be an ethical person and to understand myself better.

### **Until the World Ends**

At this point, I have continued to have more and more to say over time, so I will continue as long, as the world

stays together. And the world ending as we know it has given me a push, to complete, as much, as possible, before everything falls apart. We are faced with more problems, with more severe and likely disasters than ever before. But I have never even thought of what giving up would mean or how I would do it, so I am definitely not giving up now. And, most importantly, my family and God has never given up on me either.

### **4.1.4 Ways in Which My Thinking is Chinese**

#### **Cyclical View of Time**

In the modern world, time is often thought of as linear and sequential and that later times in history are always more advanced than earlier times. But the more we learn about history, the more we learn how advanced ancient cultures were and how much was lost shortly after these empires collapsed. We are finally learning that the Romans were more advanced than Europe up until the 19th century and most of the technologies that allowed the advance of Europe in the last 2 centuries were imports from China, ancient Greece, India, and the New World. Italian food was only recognizable after the noodle was imported from China and the tomatoes from the New World. From India came the concept of zero, the numbering system we use today, the use of chickens for food, and using cotton for clothing. Most Western war fighting technologies, including: gun powder, missiles, and modern information warfare techniques.

#### **Emotional Factors First**

Most people in the Europe and America relate in terms of what is called rational intelligence. This means that most people in the West base their interactions on facts, dates, figures, statistics, linear logic, and other things that can be written down and measured. Another approach is called emotional intelligence. This kind of thinking does not have any set rules nor lend themselves to a ob-

serve and record approach. Most communication is not in spoken words, but is instead communicated through body language. If someone does not like you at work, they can make your life miserable, even while following all the rules designed to make the work environment pleasant. You cannot pin down the way a person feels to a given event or a specific time frame, but they can identify who it is who is causing them pain.

### **Obsession with Self-Sufficiency**

I think that it is important to know how to do as many things as possible. I learned early in my education about computers that I couldn't get anyone to solve the problem unless I paid them vast sums of money. This is when I started learning more and more about computers in order to know them well enough to fix problems myself. In my website and book publishing I also depend on as little as I can, so that I have control over the future of what I have created. I do everything myself because if you want someone to do a good job at something you have to pay them enormous sums and to get someone to do a great job at something, you need to do it yourself. One of the biggest problems today is that people have too low a standards in how they behave and how hard they work.

### **Different Formal and Private Manners**

A lot of people that have met me think I am outgoing, friendly, optimistic, and have everything figured out. But this is only my public side. My family knows a very different side of me. I am really moody, passionate, artistic, critical, and dedicated. I spend a tremendous amount of time thinking and for a long time constantly thought of how I could improve my website in the back of my mind. I don't reveal much to a psychologist or doctor, because they are not family. It is also hard to be bare your souls with a bureaucracy when only random things you say are written down out of context and then you are forced to explain them many years later out of the blue to a totally different person. It is also hard to trust someone who is work-

ing from the government and is required to keep a record and pass on anything you might say to who knows what agency for who knows what reason without ever even telling you. It is funny that people are afraid of the things that they type into Google, but they are not afraid of the government having all the information and either losing it, mixing it up, or prosecuting you later for it, without informing you what for or given a chance to verify if the information is accurate (all because of the Patriot Act).

### **Importance of Writing and Written Culture**

Writing is the vessel in which culture is contained, consumed, changed, and preserved. This generation wants to give up on reading, because they think it is too hard. Most people now just want to look at pretty pictures or funny videos of people doing stupid things. In the past, people fought hard, in all cultures, to get their kids into school and learn how to read and write. Many people would have paid almost any price to give their children a decent education. And the church used to be part of this tradition. The problem with relying on others to take care of the writing is that you lose the ability to participate in the culture. In other words, you are giving up your citizenship and your constitutional rights as well as your ability to understand religion, art, history, math, Science, or anything else communicate mainly in writing. When people lose the ability to express themselves with words they give up their freedom and their humanity. Without writing, we would not have anything other than stone tools and we would be living hand to mouth off the land, all by ourselves.

### **4.1.5 Why So Rational?**

#### **Why The Need to Explain Things?**

I am actually much more mystical, than rational and the big reason why I have put so much effort into providing detailed arguments, for what I believe, is to ground me in reality. When suffering from paranoia, you can easily

get lost in fantasy and lose touch with reality. This does not mean that the fact based understanding of the world explains everything, nor is it the most important aspect of the world. But as much as I believe God helps me in everything I do, I don't expect to not pay my bills and instead wait on God, to pay them miraculously. Being spiritual should not mean giving up your ability to interact with others, to be on time, and to take care of your health and finances.

### **The Bible Doesn't Need Apologetics**

I have focused a lot lately in my writings on being more systematic and giving reasoned out arguments, for my beliefs and decisions. At the same time, I do not believe that the Christian God or the Bible need my reasoned out arguments, for belief to spread. In fact, without me, the 3rd world has already realized that Western Civilization and Christianity are totally different things. They know that capitalism and imperialism is not the the only way to structure society.

### **Christianity Has Already Won**

For the amount of time that Christianity was known in the third world, it took very little time to outnumber Islam 2 to 1. Also, those practicing indigenous religions are much more likely to favor Christianity, over Islam, in Africa and in East Asia there are many more Chinese Christians, than we know of. Even in Indonesia, which accepted Islam considerably recently, did so in the 13th Century. Islam had a thousand year head start in Africa (excluding the Christian enclave of Ethiopia) and Southern Asia (after successfully ethnic cleansing the Syriac language and Eastern Orthodox Christians in these areas).

### **Rationalism Has Improved my Situation**

I have found that being rational in my public self has been useful, both in increasing my credibility with others

in the mental health system and people I meet, as well as, improved my ability to restrict paranoia, to a certain part of my mind. I believe that the world in which I live (America) is much more in need of embracing spirituality, than they need to listen to human reasoning and I have much more interest in the spiritual than the sciences. So, if I didn't have Schizophrenia, I would likely have never approached my work, in the way that I have now. I would likely have used art, instead of writing and the only writing would likely just be poetry.

## **4.2 Mental Illness**

### **4.2.1 The Schizophrenia Split**

#### **Reality vs. Fantasy**

Many people confuse multiple personality disorder with Schizophrenia, but these disorders are totally unrelated. Schizophrenia does cause a mental split, but not between different personalities. The split is between fantasy and reality.

#### **Like Apostle Paul**

The two aspects of your mind are a lot like that which the Apostle Paul talks about in his Letters to the different early churches in the New Testament. Paul talks about the spiritual man and the carnal man as being constantly at war, so although part of you doesn't want to sin, the other part is addicted to it and wants to continue participating in those behaviors. Paul says that even he does not do what he want to do, but that which he doesn't want to do, he does.

#### **Counseling Doesn't Work**

In experiencing the symptoms of Schizophrenia, the person knows in one part of their mind that what they fear or what they imagine is not based on reality, but the other part of them still fears or imagines that anyway. A lot of

psychology is about trying to overcome your addictions and usually focuses on both cognitive and behavioral solutions to the patient's obsessions and other destructive behavior. But the paranoia and delusions caused by Schizophrenia cannot be dealt with in the usual way.

### **Only Medicine Works**

Traditional counseling does not solve the fantastic beliefs a person with Schizophrenia suffers with. The only effective way to treat Schizophrenia is by sedatives/tranquilizers. The medicine works by slowing the entire body down, including the mind. This medicine lowers the intensity of the paranoia and delusions, but does not resolve the other symptoms of Schizophrenia, including: depression, inappropriate facial expressions, lack of motivation, and trouble relating with other people.

## **4.2.2 Symptoms of Schizophrenia**

### **Types of Schizophrenia**

Schizophrenia is a broad category of different mental disorders mostly caused by abnormal development of the brain in the adolescent years. Schizophrenia is caused by a combination of a genetic tendency and a stressful experience. Most people think that people with Schizophrenia all have hallucination, paranoia, and delusions. There are actually different types of Schizophrenia and some of them do not have paranoia or hallucinations as symptoms.

### **Variety of Symptoms**

Hallucinations suffered by people with Schizophrenia are almost always auditory and are mostly voices. Only some people who have Schizophrenia hear voices. Paranoia is about fear of people or other sentient beings coming after you, while delusions involve all the other types of misconceptions about reality. Most people who have Schizophrenia have delusions, but only some of them suffer from paranoia.

## **Schizophrenia vs. Other Mental Illnesses**

Paranoid Schizophrenia is widely accepted as the most disabling mental illness. The main reason why Schizophrenia is more serious than clinical depression or bipolar disorder is that these disorders are mood disorders, while Schizophrenia is a thought disorder. There is also a hybrid disorder which causes much less severe symptoms of Schizophrenia combined with either the mania or depression aspects of bipolar disorder.

### **4.2.3 Fear is Not Fun**

#### **What is Paranoia?**

Many people enjoy activities that give them a rush for fear like: skydiving, bungee jumping, living in deserts or tundra, watching horror movies, going to haunted houses, traveling to war zones, or being a volunteer fire fighter, a policeman, or a prison guard. Some of these activities that people engage in help us out and we are indebted to those, who are willing to, for whatever reason, risk their lives, for our protection.

I have a unique perspective on what is commonly referred to as paranoia: which is an extreme form of perpetual fear, although it is not based on the reality of the situation you are in. But it is very real to those experiencing it. This kind of fear is not fun, it is very exhausting, and the adrenaline rush is not something that those who suffer with this enjoy in any way.

When you have fear that is out of your control and not something you can stop, by avoiding dangerous situations or not reading or watching movies about them. It is not a fear that you can reason out and place limits on and it makes it no less real to your mind, even though you know, in another part of your mind, that it is baseless.

## **Medicine Causes Constant Tiredness**

People who don't take medicine for pain or mental illness often think that the medicine takes away the entirety of



the symptoms, but this is not true. Even while taking powerful sedatives, I experience paranoia frequently. One of the side effects of taking powerful sedatives is that they affect the entire body and are not just limited to slowing down the brain. They make my body so tired, that I am constantly more tired, then I ever was, even while doing intense training in the military and only getting 3 hours sleep at night.

I am always exhausted, no matter how much sleep I get, and never feel fully rested. I cannot just sleep or stop working, when I am when I am tired, because if I did that, I would never stop sleeping. At the same time as my body is very tired, my mind is still very active. Part of the reason why I work so fast is that my mind has always been much faster than other people's, because I have always been very intelligent. Another reason for working so fast is that I do not have as much time to work as other people do, because I cannot work for hours on end and not get stressed out and over stimulated.

### **People Think “He is Totally Crazy” or “He has No Problems”**

And people who are not familiar with mental illnesses assume that a person is totally out of control of their mind and is living in a complete fantasy world. But if they were then they would not be able to work out the elaborate scenarios, they use to protect themselves from the fear. When you are paranoid or delusional, you have a certain aspect of your brain that believes a reality that is not accurate, but most of your reasoning ability still works. People often think people will become violent when they are paranoid, but it is most likely that they will avoid other people and escape from situations that scare them.

The things that are most disabling to me and cause me to avoid activities, that most people enjoy, are a combination of my paranoia and my lack of energy. It is hard to meet new people and engage in new activities, when you constantly worry about the “worst case scenario” It is also hard to do physical activities or go out in the evenings or the early mornings, when you are so tired.

In addition, much of the volunteer work is not fulfilling, because most volunteer jobs are not very interesting and, at the same time, volunteering requires that you commit to a set schedule. Having to do the same thing every day is very stressful for me. Other city clubs also require you to do a lot of work. People generally don't believe I can do anything, so they never give me a chance or they don't believe that I am really disabled, so they don't give me extra consideration.

### **4.2.4 Extreme Anxiety**

#### **Related Symptoms**

Schizophrenia is related to anxiety and obsessive compulsive disorder, in that it is common for people who have Schizophrenia to have symptoms common to those suffering from these other disorders. Paranoia is really just an extreme form of fear and anxiety is like fear but less intense, so it is reasonable for these disorders to have cross-over symptoms.

#### **Common Symptoms**

The most common anxiety symptoms amongst people with Schizophrenia are: an avoidance of confrontations and other stressful situations, anxiety about being around more than couple people at once, and an aversion to many daily activities that most people participate in. This is one of the main causes of isolation amongst people with Schizophrenia apart from the typical financial factors.

#### **What Stresses Me Out**

One of the things that stresses me out is any situation where I am overly mentally stimulated like: being in crowded, infrequently visited, or new places; trying to listen to music or play complicated or thinking games for long periods of time; any interactions that require filling out forms or dealing with bureaucracy; waiting for meetings, events, and transportation that are not on time; dealing with obnoxious, talkative, aggressive, or rude people; dealing with

the elderly, the homeless, the developmentally disabled, or children; and other similar situations.

### **Overcoming Anxiety**

One of the worst things you can do if you have the symptoms of an anxiety disorder or obsessive compulsive disorder is to give in to the obsessive thoughts. The more you follow your obsessive thoughts with compulsive actions, the more addictive and intense the thoughts become and the more the symptoms increasing take over and dominate your life. To overcome theses disorders, you need to gradually increase your exposure to the thing that disturbs you.

## **4.2.5 Separate and Not Equal**

### **Not Treated as Equals**

One of the things that bothers me most about being mentally ill is that the people whose job it is to provide services for us do not know anything about the mentally ill. Instead of treating us as equals and people who need extra help, they pressure us by: not trusting us, not listening to us, not explaining things to us correctly, not being consistent or reliable, assuming they always know more than us, assuming everyone's situation is the same, treating us as criminals, assuming our time is not important, using fear to intimidate us, making services difficult and time consuming to access, and trying to control us by having control over our access to our medicine, our money, and our independence.

### **Source of Problems**

The biggest sources of the problems are: that all the services provided for the mentally ill are constantly being reduced due to budget cuts even when the economy is doing well, using a complex bureaucracy under the assumption that this prevents dishonest people from making money off the services, the people that run the services are there

because they get a power trip over controlling other people, and the general lack of knowledge by those whose job it is to provide services for the mentally ill.

### **Political Correctness**

Every other disability even one like ADHD where almost everyone has, the government goes to great lengths financially, legally, and socially to empower those people affected, whereas with the mentally ill it is politically correct to: blame us for problems not related to us, single us out in ways that would never be acceptable for other people with disabilities, expect things that are unreasonable to expect of us, perpetuating stereotypes and urban myths that have no basis in reality, denying us funding, letting criminals illegitimately use mental illness to get out of prison time so that people continue to assume that the mentally ill are out of control or commit crimes more than other people, and generally use our disability against us.

### **We Want Equal Help**

The blind get people to go to great lengths to convert books to tapes and braille, pressure webmaster to have to redesign their website so that blind people can access them, and create talking crossing lights all at great expense to the taxpayers. The government goes to great lengths to make ramps for wheel chairs and add wheelchair lifts to public buses. The developmentally disabled a tremendous amount of government funds, get special classrooms and funds for their education, and they get to behave aggressively and be obnoxious when they control themselves. I don't want other people with different disabilities to get less from the government, but I don't know why the mentally ill don't get the same amount of government support financially, legally, and socially.

## **4.3 General Psychological Issues**

### **4.3.1 The Corruption of Individuality**

#### **Definition of Consumerism**

I cannot give a set definition of consumerism that holds true for everyone. Obviously we in the West and more and more in the rest of the world have to work and pay for entertainment to relax. This is not what I mean by consumerism. Just like being rich is relative and not wrong in and of itself, it all comes down to what Paul said of sin: if you do mostly what you do not want to do, that is a sin and an addiction. If you can pay your bills and are not overwhelmed by debt, then just follow your conscience. If other people think you have a problem, that would be a fairly reliable sign of a problem. Even work can be a sin and an addiction, of which I am often guilty. And becoming saved will not necessarily give you the ability to you overcome your addiction right away.

#### **Consumerism = Sin = Addiction**

The modern American culture is based on consumerism. The reason why businesses and governments want us to continue to be primarily consumers, rather than producers, is because they know they get more than just our money – they get our souls. In other words, consumerism is based on sin and addiction times 10. We constantly talk about how much we save, when we buy things and how wonderful it is to have the wealth, freedom, and variety to choose what we want. But in our quest to exercise our freedom, we our becoming slaves to our addictions.

#### **Not True Freedom**

Modern American consumerism is so addictive because: we can afford it, we get instant gratification, and we get prestige by buying the same things as other people do. Ultimately we want to be happy and belong to a group. The problem is rooted in our misunderstanding of the concept of individuality and our democracy being based on

inalienable rights. Some of the most extreme individualists are the Existentialist philosophers, but they always associated freedom with responsibility and freedom from conformity, as vital components of their beliefs.

### **How to Conquer Our Addictions**

The true way to conquer our addictions is to submit ourselves to God. We think in being able to do whatever we want that we are free, but it doesn't work that way. We were designed to have God be part of our lives. When we say want freedom, what we usually mean is that we want to belong to something greater than ourselves. The admission to almost any group is costly in money, time, and comes with a loss of freedom in thinking. The admission to the family of God is free in money and allows you to be the one in control of your destiny.

### **Controlling Your Future**

God does not want you to submit to Him out of fear of going to Hell, or out of desperation after trying everything else. God just wants us to follow His rules, because He created us and the rules are there for our protection. Being led by God and following His rules will save us from our addiction, allow us to belong to the greatest family, and allows us to have free choice in what we do, without ultimately serving others, by our choices. You have to choose what group you want to belong to: the one that gives you hollow freedom that leads you to physical and spiritual death, or the one that gives you a new life and new genuine freedom, that you can control with God's help.

### **4.3.2 Reasons to Relax**

#### **Relaxing is Important**

Part of life is rest and doing things you enjoy is a need, not a want. As much as I talk about how bad the mistakes are that we have made, how people should push

themselves and give their all, and my sadness at the loss of interest in fine literature and art; it is good to play games, watch TV, and lay down for a nap. Just as you work hard, so you need a way stop your work, enjoy what you have created, and distract yourself from the problems, in your life and in the world. No one can work constantly and still remain healthy enough to continue their work.

### **Making Time to Relax**

Most of us are too busy to enjoy life or have time to spend with people, outside our families. If we allow ourselves time to relax, we will be more patient with each others, accomplish more in less time, and make better decisions. Rest is as important as work and we need to have both a balanced and healthy life. When we cut back, on things we think we have to do, we will have more time to do what we want to do and we will enjoy life more. It is also easier to have contact with God, when you take time out to stop working, so that you can concentrate on what God has to say, without distractions.

### **Being Creative**

Relaxation is important for creative people, because you often get your best ideas, when not consciously thinking about them. Often times inspiration comes, when doing some daily routines, that don't require much thought. You also cannot really judge your work, when you are tired, like you can evaluate it, when you are rested up. If you get discouraged with something you created, don't throw it away. Decide about it, after you finish sleeping.

### **Dealing with Schizophrenia**

Relaxing is important, for people with Schizophrenia, as it is easier for us to get over stimulated and get stressed out, when dealing with everyday situations, that are much more difficult for us to deal with, than for other people. Another major problem, for people who suffer with Schizophrenia, is the paranoia or delusions, that constantly wear on

us, much like pain drains your energy. The medicines that treat some of the symptoms of Schizophrenia are often sedating, so they make the person affected much more tired than other people.

### **Making Good Decisions**

To make a difference in the world, we need to make good decisions about the economy, environment, international relations and other big issue that affect us on a large scale. But to get there, we need to start making smart choices in our individual lives, on a much smaller scale. We need to give ourselves time to rest and recover, just like we need to: allow areas for the environment to return to its original state, have the patience to give other leaders time to think and have time away when making important decisions, and we need to give our economy allowances for not always growing and not constantly expect more out of it all the time.







# **Chapter 5**

# **Politics**

by Ben Huot

## **5.1 Corporations and Consumers**

### **5.1.1 Family Values**

#### **Elitist**

**I** am sick and tired of the “Right” Wing dominating all Christian politics. The majority of Christians in America seem to think that they are pushing family values, when the only thing they value is more giving more money to the top 1% of the population. Camouflaged in a fear of becoming homosexual and against any form of birth control, the Republicans have convinced everyone that the only issue that matters is having no government regulations on big corporations and continuing to give them money that should go to health care, environmental rehabilitation, the education system, the elderly, the disabled, and similar concerns.

#### **The Other 99%**

After running up the debt on 2 mismanaged, illogical, and unwindable wars that no citizen voted for and bailing out the corporations who caused the financial meltdown, the Republicans are putting their foot down on any kind of government assistance for any of the other 99% of the population, like basic health care insurance, even though most people defaulting on their homes did so, because they had no health insurance. When people seem to gush on and on about how wonderful unmanaged capitalism is they seem to forget that capitalism is not Christian, does not guarantee anyone does not starve, does not guarantee that anyone has a job, does not guarantee that the current government stays in power, does not guarantee that basic services like fire, police, and sanitation services are maintained, does not guarantee that the economy still functions enough to bring food to people, or anything else that we depend on. In fact the failure of Capitalism is what allowed for NAZIs, Soviets, and Red China to come to power.

**Wishing Doesn't Make it So**

The average person only was in favor of these wars, because they don't understand anything about Middle Eastern geography, politics, history, culture, or religion, and because of the financial cost of these wars, they now say we have to cut everything else. And the average person does not realize that we created a worse situation, due to our intervention and may never be able to leave. The average person thinks if we destroy every last bit of wildlife and nature that we will have plenty of oil, because they really want it to happen, even though the evidence doesn't support it and that environmental problems couldn't possibly be our fault, even though almost every scientist has independently verified it, because they don't want to make any changes in their lifestyle.

**5.1.2 Reconsidering Role Models****Can't Have it Both Ways**

When people who are famous for being popular singers, talented athletes, popular actors, powerful politicians, wealthy businessmen, or anything else, the media likes to build them up and then tear them down. People must not be thinking rationally, when they think these people are good role models, just because they are famous, and the media seems to like to flex its power and show off the power it has in making and breaking careers. Famous people need to decide whether or not they want publicity and stop cherry-picking what kind of coverage they get. If you are seeking media coverage, when it helps your career, you can't have it both ways and expect privacy, when you screw up.

**Being a Hero vs. Being Wealthy**

Instead of finding famous role models, we need to find local and moral role-models, like members of your church, your relatives, family friends, your community leaders like teachers and firemen, and similar heroes. We need to stop evaluating people's morality, based on how financially

successful they are, or how talented or well liked they are. Being an engineer, a factory worker, a government employee, a nurse, a soldier, or a truck driver are just as important jobs than being an investor, a manager, a popular culture figure, or a politician. We need to realize money and power are not the same as behaving morally and living a good life.

### **5.1.3 Bush Military Policy Blunders**

There were many policy blunders under President George W. Bush, but the greatest were the choices to allow torture, outsourcing intelligence, and spying on Americans.

#### **Problems with Allowing Torture**

When I served in the military, we never would have dreamed of torturing anyone, no matter what information you could get out of them. One of the really wonderful and unique things about the US military is that we never authorized torture.

The decision of the US to not follow Geneva Conventions, with those who the US government refers to as enemy combatants or unlawful combatants (also known as guerilla fighters), puts the US special forces in a worse situation, as they are in the same category and there are tens of thousands of them at risk. One of the major reasons why we thought this was ok was because our enemies treat US soldiers very badly, but treating our enemies worse would just increase the severity of what our enemies will do to our soldiers.

Another major reason used to justify using torture was that its supporters said that the US would get better intelligence that way, but this is not true, because you end up just getting the information that you already thought was true, because someone being tortured will admit to anything, even if the information is incorrect, if they think you will stop torturing them, if they admit to that. Some people argue that these techniques are not torture, but they were used by the Nazis and Soviets, we have argued

against other nations' use of those techniques, and they are outlawed as torture in the Geneva conventions.

### **Why We Shouldn't Spy on Americans**

The reason why we created separate agencies to deal with foreign intelligence and domestic law enforcement were done deliberately, not to make information easier to collect or operating them more efficient, but to get away from the way things were done in NAZI Germany and Soviet Russia. One of the reasons why the KGB was so awful is because it was the same agency that was used for local law enforcement and also used for foreign information gathering.

### **Problems with Outsourcing Intelligence**

Outsourcing intelligence was one of the worst policies under Reagan, Clinton, and Bush. It is ok to use local people in the areas where you are fighting or US civilians to do things like driving trucks or providing meals, but things like military police, infantry, and intelligence need to stay under the command of the US military. Some of the worst abuses in Iraq were done by these independent contractors, because the military has much more severe laws its soldiers have to follow. In the military, if you commit a crime, you have to face the local governments laws in addition to the military laws, which are almost always more sever. Under US military law you can face the death penalty for rape and be put in prison for adultery.

### **Why We Use Mercenary Contractors**

One of the reason why we have so hard a time finding enough people to serve in the military is because they pay so little to the soldiers. If you have a college degree that you want the military to pay back, you have to enlist as a Specialist in the Army (not an officer or even an NCO) and if you have a wife and a child (which is very common today in the Army) then you are on food stamps. And you can get what is called an Article 15 just for: showing up

2 minutes late to formation, having food in your locker, or not dropping for push-ups. An Article 15 entails losing a couple hundred dollars of your very small paycheck that month, plus extra 2-4 hours of chores each day, for 2 weeks, in addition to your regular work. To avoid these problems, soldiers often leave the military, as soon as they can, and join the mercenary contractors, because they get paid 4 times as much and they have almost no rules at all.

### **5.1.4 Personal Experience in College**

#### **I Dealt with the Same Issues**

My perspective on going to college and the challenges that this involves and its pitfalls were very real for me. One of the big reasons why I joined the military was to pay for college. My parents, although middle class, did not have the money, to send me to college. Because of the money I got from the Army College Fund, I never got into debt.

#### **Joining the Military to Pay for College**

The military is not a good solution for many people, although many people do join the military, to pay off college debts. Most of the people, in my unit, in training and at permanent duty station, already had college degrees and had to go enlisted, without even being an NCO, because of their sign up incentive was for joining the Army was for the Army, to pay back their college debts. Many had a wife and a kid and were on food stamps. Many later on went to OCS and became officers and were able to pay back their debts better, without an incentive, and instead getting an Officer's pay.

#### **Educational Promises of the Military**

When I went to college, after getting out of the military, I found out that it was very hard, to get all the money, you were promised, when signing up. One of the things that is advertised, but doesn't happen in the Army, is the time



off to go to school, while in the military. The Army was able to send 15% of their personnel, into training at any one time, but they were at 85% strength in terms of personnel, so it was very rare, to be able to get college credit, while in the Army. I got a year of college, by testing out of it, as CLEP tests were free, for members of the military.

### **The Army College Fund**

Another thing that is not told, to those being recruited, into the military is that only 2% of those, who joined the military, actually were able, to make use of the college money, they were entitled to. Some of the limitations are that they only pay the full amount, when: you are going to college full time, you have 2 years to start getting the college money and 10 years to continue to get it, and if you wanted to change majors, a certain number of credits had to count towards the new major; or else you would lose it. I also lost money, due to the Veterans filling out the paperwork wrong.

### **Is College Worth the Debt?**

I am very proud that I have never been in debt, but I was never able to finish my degree and was permanently disabled, for the rest of my life, for that. What is it worth to you, to pay many times the cost of college, for the rest of your life, in interest, to have four years, of time in college, or more, when you go for a master's degree. Realize that colleges are there to make money and it is to their advantage, that you: take longer to get your degree, keep on changing your major, and that you get more advanced degrees, like masters and doctorates. All their advice will cost you and the government more money.

### **Why You Should Go Public**

One of the reasons why you should go to a public college, in your state or a local community college, is that you parents taxes already paid for much of it and many private

schools have to teach the same things, as public ones, because they get a lot of money from the government. One of the big reasons why most private colleges cost so much money is because they are so deep in debt themselves.

### **The Best Degrees**

The best degrees, in college, that are most practical are: health care related fields, business management, accounting, engineering, foreign languages like Spanish and Chinese, and computers. The money in computers is in 3 areas: programming, networking, and teaching people how to use Microsoft Office. Graphic design is fun, but will usually not pay much (because you can't get enough business) and there is so much competition. Realize though you will, even in these fields, be competing with someone, who is: willing to work harder, is more educated, and will do the same job, for less; in India or China. If you are smart, you will outsource your job, before your employer thinks to and pocket the difference.

## **5.1.5 Corporations Always Win**

### **What Does Fair Mean?**

Some people use the word fairness to mean whether or not something happens that benefits them. I use the word fairness to describe a consistent and equal policy or ideology. I am ok with either side of a wide variety of stances on issues as long as things are fair for all.

### **I Care about Fairness**

So whether or not the government interferes with business is not the most important issue to me. My belief is that the government should always intervene with business whether it benefits the business or not, or never interfere with business whether or not it benefits the business. The problem we have with government policy towards business is that it is not consistent with a particular philosophical approach, but rather contradicts itself so that the company always benefits.

**Government Must Regulate Business**

Because the government will always interfere with businesses (to bail them out), when they screw up the economy, to be consistent and also encourage businesses to stop making money at our expense and to not reward bad behavior, we need to have the government place a very short leash on what businesses are allowed to do and regulate them heavily. And when the government gives businesses our tax money to gamble away and the government enforces laws in favor of businesses and at the expense of the individual citizens, businesses need to pay the same tax rates that consumers do and equal government money also needs to go to the poor. We also need to stop allowing corporations to give to charities that push their own ideology, instead of paying their fair share in taxes, which go to where we have all had a chance to vote on.

**Government is Always Pro Big Business**

It seems that both major political parties in the US seem vote for or set policy entirely based on what is best for large corporations. Large corporations are not good for the average citizen, because they don't innovate as much or employ as many people as small businesses and their singular focus on wanting to deliver commodity goods and compete on price alone. This combination of policies is a sure way to make sure our economy cannot compete with the rest of the world and make sure we continue to lose US jobs in favor of cheaper foreign labor and countries that do not have tough environmental protection laws.

**Don't Reward Disloyal Corporations**

If a US company wants the help of the US government, it needs to pay taxes in the US, employ US workers, and follow US laws and regulations. When a company does not employ US workers, pay US taxes, or follow US laws, then it is not an American corporation, just because the top managers are US citizens. Our policies from World War

2 onward seem to revolve around pushing international policy in favor of large US ideology by exporting US jobs, selling US debt to foreign countries, not protecting US labor with tariffs, and allow US companies to be bought by foreign corporations. The rest of the world doesn't do these things and we shouldn't either, if we want our country to survive and our citizens to continue living like they do. The economy is the most important part of a nation's identity and is the most important factor in its survival and the survival of its values.

### **Our Credit is Important**

We need to make tough choices and start paying off our debts. It is true that 2/3s of our economy is on consumer spending, but no matter how fancy kind of math you use, a company cannot sustain itself when it imports more than it exports. Just like an individual's credit is important because it determine how much you can borrow, at what rate of interest you are charged, what kind of jobs you can get, and whether you can keep your house, a car, and electronics, so countries should care about their credit, because the stability of its government, the growth of its economy, its ability to fight and win wars, the ability of its citizens to keep being employed, and its political status in international relations all depend on it. The rise and fall of nations is highly dependent on their credit and our credit will always be important, because even a gold currency depends on the belief in the stability of the government, by the consumer and businessman.

### **5.1.6 What Needs to Change**

#### **3 Things**

There are three things we need to change about our policies and our thinking to deal with our economic, social, political, moral, and spiritual problems that we are facing now. The three things that need to change is that: we need to invest in our future, we need to tie together responsibility with authority, and we need to see the econ-

omy and our future more holistically. First, we need to realize that if we do not change, then the people will either not exist in the next century, or they will be living like cavemen. We are getting to the very end of what is possible, with our current resources and, if we get more without changing, we will have the same problem return again in 20 years. The problem isn't that we don't have enough resources, but, rather that we are too greedy and we are too addicted to oil-generated energy.

### **Investing in Our Future**

We need to start saving our money, instead of spending it all on unnecessary and unproductive areas like entertainment and pastimes. We need to conserve oil, by not using our cars when we do not need them for: work, health, or delivery of goods. We need to start using trains again, instead of using trucks, to transport supplies across the country, we need to stop our "just in time" deliveries and develop stockpiles of the basics we need to survive with. We need to invest in our infrastructure like: our roads, our sewage systems, and our energy grids. We need to invest in our children's future by finding something that we can sell the rest of the world that they will buy: luxury brands sold to those who have the money and energies that do not depend on fossil fuels. We need to develop these technologies and products and then train our kids, in a variety of different skills, that are all needed to produce these products and/or services. To get the money, we need to tax businesses, at the same rate as individuals.

### **Problems with Corporations**

One of the things that destroys capitalism is when we get monopolies or a situation where companies refuse to compete, or compete only on price. The best way to do this is to stop allowing companies to be run as corporations. Small businesses are much more numerous than corporations, employ more people, and invent more new technologies, all with much less capital and resources than large

corporations. Corporations are where ideas go to die: they are not a healthy system.

### **Authority and Responsibility Combined**

The reason why corporations are so bad for our economy is that they allow authority without responsibility. A CEO is only responsible to the people who have invested in the company and is only required to increase their profits. A company is started to raise large amounts of money and whenever it is in terminal decline or stops growing, it fails. We cannot have an economy that needs to consistently grow, with our limited resources and we cannot afford to have powerful people, who run our economy to only think about short terms profits. We need to get rid of the corporation as a legal entity.

### **Financial Costs of Climate Change**

Instead of understanding economics as solely driven by a group of people, trying to get rich as fast as possible, with no regard to the consequences, we need to see the economy as more complex and interrelated to other aspects of our human and natural worlds. One of the biggest reason to stop global warming is because of the vast financial resources necessary to protect against the changes global warming will bring to the planet. One of the most obvious things that will happen as the world warms is that the weather will get more violent.

We will get hurricanes as big as Katrina, several times a year, as far north as Boston. Most of our major cities will be partially underwater. The Sahara desert will continue to grow into Europe and it will become hotter to the point that no one will be able to survive there. We will get El Nino every year on the West coast of America. Major migrations of people will take place from the Middle East and South Asia to Europe and Russia and the migrants will be impoverished and much more radical in anti-Western ideology. Diseases that only exist near the equator will travel north, into the southern United States, as tropical insects migrate, to new habitats, created by

global warming. If you only think of the financial costs of these scenarios, it is worth any investment now needed to reduce fossil fuel emissions.

### **Holistic Understanding of Economics**

Our understanding of economics has to revolve around seeing our planet as limited in its resources and not base our economies on perpetual growth. We need to set our economy around efficiencies, not in financial capital, but in the use of limited resources. We need to cut the amount of energy we consume in developed countries. And even with all these sacrifices, there will still be a massive die off.

We need to realize that keeping people alive, as long as possible, is not always the best use of limited resources and accept death as a natural part of life. We also need to find a way to reuse all our waste and complete the cycle, the way the natural world does it. We need to start looking at ways to emulate nature, instead of trying to outdo her in scale and efficiency. We need to stop trying to progress and learn from the past. We need to stop inventing new technologies, without understanding all the possible side effect of putting them into production, on a large scale.

## **5.2 Oil and the Middle East**

### **5.2.1 Why is Oil so Important?**

Why is oil so important to us? If our country fails now like it likely would in the future, since so many nations have fallen so many time before before, why can't we just start a new system or go to another country, like people have done in the past?

### **Not Like the Fall of Soviet Russia**

The reason why we will fall so much farther than Russia did after the fall of the Soviet Union is that Russia was very isolated and self-sufficient at the time, the rest of the

world was still running and not dependent on them, and they were already hoarding what they found latest in the grocery store, they already were growing their own vegetables, and didn't lose their homes, because the government owned everything, so they just lived where they did before.

### **Similar to the Fall of Rome**

Our situation is only comparable to the fall of Rome in the fifth century AD. AT that time many people only knew how to live in big cities, were very specialized in training, and depended on a foreign source of food like we are now. They descended in to mass famine, and constant warfare, which caused a huge die-off of the population. People depended on the Church to carry on knowledge, take care of the poor, and provide some kind of stability and commonality, to unite small villages, which eventually grew into empires, when they accidentally found the New World. We don't have any new frontiers, so we would likely stay as in constant warfare and mass starvation after the modern world fell apart, until enough people accepted and adjusted to the new reality or just gave up and died off.

### **The World Depends on the US**

If the United States runs out of cheap oil, we cannot import things, so we can't import the food, energy, and everything else we need from China, Europe, and the third world. You might just try to get by with less, but you eventually wouldn't be able to afford milk if it cost \$100 or \$1,000 a gallon. And if America fell apart, then China would have no one to trade with and their country would go hungry, as they cannot grow enough food, to feed themselves on their land alone. Europe would not be able to sustain its economy, for long, without selling us things. The rest of the world depends on US for food (we produce 25% of the world's food) and for someone to sell things to.



### **Would We Survive?**

America could feed itself without oil, but few people know how to farm and even fewer, without oil for: fertilizer, farm machines, or vehicles to transport it to the markets. Even the seeds we buy in the store would not work, because they are hybrids, so you cannot grow more vegetables, from the seeds of the plants, they planted, with the original seeds. Without oil, we would have to use coal, which pollutes a lot more, and if we used that instead of oil we would run out quickly, so we would have to use wood, but we don't have much of that left.

### **Stone Age Living**

That leaves us at the stone age, if we do not have a powerful enough energy source, to create metal tools. Most of us depend on medicines that cannot be produced without or distributed without oil. Most of the herbs and traditional medicine do well at preventing people getting sick, but less good at treating people already sick or injured. Eventually, after a massive die off of the human population, some people who are healthy enough to not need modern medicines would survive, if they were able to find enough tools and instructions on how to survive off stone age tools and energy sources. They would also have to be able to teach their children how to survive and make good decisions on things critical for survival, like preparing for: drought, bad harvests, winter, climate change, pests, wild animals, dealing with hostile people, and anything else that they might encounter.

## **5.2.2 Beyond Oil**

### **Solutions to Oil Problem**

What is the best technology to replace oil? The answer is conservation. There are many promising technologies that could solve our oil problems like solar, wind, geothermal, energy from rotting trash, bacteria that can produce diesel, and thermonuclear power. All these ideas could together help us to some degree. The idea of using many

sources of energy is great, but we need to generate more energy, than it would consume creating and operating the energy devices. The big problem with oil, other than global warming is that we are running out. Before the big economic problems started happening in 2007-2009, oil was climbing in price and we were going to have a failure of food deliveries very soon, at those prices.

### **How Much Oil is There?**

What the average person doesn't realize is that the amount of oil found recently is much less than was before and that the oil companies always predict to find much more oil, than there ends up being, when they tap the oil reservoir. It is true that we get oil from: Canada, Mexico, the North Sea, Russia, and even some in the US. But, when we had a 5% drop in the amount of oil we had access to, it caused the economic crisis of the late 1970's. Most of the rest of the world's oil is in Saudi Arabia, but they will not tell us how much there is. Oil also has to be cheap, or else the cost of everyday living will be more than we can afford. If oil goes up in cost too much, then we will not be able to afford to ship goods from China and then if it goes high enough, not even from Latin America.

### **Fossil Fuels**

The problem with using coal is that if we used coal like we do oil, then we would be running out of coal, as fast as we are running out of oil. It is also one of the dirtiest energy production technologies and the idea of clean coal is theoretical and takes too much energy to be practical. The problem with natural gas is that it is much worse for global warming, because it is basically methane. There is nothing natural or clean about natural gas, as opposed to oil or coal. Also we find natural gas, where we find oil and we don't have a lot of extra capacity, because we are already using it. Also half our energy in the US already comes from coal, so we already using it at capacity.

### **Energy Transfer**

The problem with using electric (battery) power is that you still need to generate the energy and electrical power is an energy transfer, instead of a energy generation technology. Hydrogen fuel cells have the same problem, because the only way we can create hydrogen on earth is to take it out of water, which requires the same amount of energy, to produce it, as it gives off in energy. Another thing is to get enough of these kind of powered cars would require at least 10 years, after we start, on a very large scale. We would also need to have hydrogen fueling stations, every several miles, all across America, to use hydrogen. Another problem with battery power is that it doesn't give enough power, to push a large car, so Americans would have to start using the miniature cars, they use in Europe and the third world.

### **Renewable Energy**

Solar power is a great idea, but it is not efficient enough. It actually takes more gas, to make solar cells, than the amount of energy, that is produced, in its entire lifetime of use. Wind is a great idea, but is very expensive and difficult to produce and it is not reliable enough to depend on, so we still have to use the same amount of oil as before. A human safe variety of E. Coli bacteria can produce diesel, but it has not been able to scale up enough, to be produce enough diesel, to be useful. Bio-fuel either uses corn or uses french fry oil. The problems is that using corn takes away, from our ability to feed the world, and there is not enough french fry oil, to support more than 1-2%, of the driving population. Thermonuclear power is possible, but it doesn't produce more energy, than it consumes, because it breaks down the shielding too quick.

### **Realistic Solutions**

The one realistic technology that we could use other than oil is nuclear power, but it takes 10 years, from when they start, to get another one functioning and no one wants it

near their community. It also produces toxic waste, that will stay that way, for ten thousand years and it is very difficult to store it safely. The key technology that could save us is conservation. Portland, Oregon did a study of how we use oil and 60% of it was used in cars, for unnecessary travel. This means travel not used to get to work, to the doctor, or to get food, and the like. Think about how much power it takes to push a several thousand pound vehicle thousands of miles, vs. how much energy it requires, to send an electric signal, across physical wires, over the air, and over and back to satellites.

### **5.2.3 Why Terrorism?**

#### **Terrorism Works**

The most obvious reason why the Muslim world uses terrorism against the West is that it works. It is much easier to attack soft targets, like civilians, than to take on the entire military of a superpower. They can try over and over again and succeed only once, out of thousands of attempts, and still be successful, while we can make one mistake, in a thousand, and lose to the terrorists.

#### **They are More Patient than Us**

We should stop trying to fight in the way that our enemy wants to fight. They want to get us into their country, so they can pick us off, a few at a time. They don't mind waiting many years, even a century, for us to give up and leave. The ideology behind what they do what they do goes deeper than just us having troops in the Middle East and having killed the families of the foot soldiers of the terrorists.

#### **They Hate our Freedoms**

The terrorists hate our freedoms, especially the freedoms of Western women. The traditional way of explaining how Muslims could be converted to Christianity is that they get the Muslim drunk and get him addicted to illicit sex

with loose women. The terrorism works so well, because we allow people to have so many freedoms in the US. They are using our freedoms against us and causing us to restrict freedoms and the more they do this, the more we become like them and lose the war.

### **They Misunderstand Us**

The funny thing is although we know so little about the Middle East, they actually know less about us. They do not realize that there are many people in the US, who believe in many of the moral concepts, that Islamic fundamentalists believe in. Another thing that the Muslim world doesn't understand is that America is no longer a Western nation, or a predominantly Christian nation and so they are fighting someone, that doesn't represent some of the things, that they are trying to destroy. They also believe that the American entertainment accurately reflects the morality and wealth of the average American.

### **They Want to Kill Everyone**

Another thing that Middle Eastern Muslims don't understand is that many Americans do not support our policy in the Middle East. They injure or kill anyone in the area, no matter if it contains people from other countries, people who do not support our wars in the Muslim World, and even if some people there are devout Muslims, who feel the same as they do. The thing that separates the moderate Muslims from the fundamentalists is not in their views of the West, but in their respect of human life. The terrorists would be serial killers or white supremacists, if they were born in America.

### **What Supports Terrorism**

Several things feed these underlying prejudices against the West. One is the money, that is received, from selling us oil and heroin. Most of the charities that people give to, with the extra money from what they sell to the West, is sent to charities, to help the Palestinians, which most of

the money going, to support terrorism. Another factor is the policies of the Muslim governments in power to blame Israel and the United States, for the people's situation and, at the same time, getting money and weapons, from the US.

### **They Think we are Rich**

The final major thing that contributes to terrorism is the poverty of many people in the Middle East and their jealousy of us being much more wealthy than them. They base this on movie stars, famous musicians, sports stars, and Hollywood movies and music videos. They believe that the American entertainment accurately reflects the morality and wealth of the average American.

### **Media Deceived by Muslim World**

One of the big things that the US media fails to understand about the Middle East is that they believe that only a minority of people support using terrorism against the West. The reality is, that for guerilla movements like terrorism to work, they have to have the support of the local population, to blend in and to supply them. Another thing is that Muslims in the Middle East have almost always placed civilians, in the same area as the terrorists, so that it is almost impossible to kill terrorists, without killing civilians.

### **Muslim View of History**

The final major thing that Western media fails to understand is that the Muslims have a view of history, as they have done nothing wrong, even if the facts say otherwise, and that they are good at making Israel and the US look bad, and so they use certain issues, like the plight of the Palestinians, as the reason for terrorism. In reality though, they would hate us and try to destroy us, no matter what, just because we are not Muslims. The US has inherited a centuries old war against the West, and the Muslim world has tried to destroy the West, for over

a thousand years. If we back down, in response to terrorism, they will just increase the violence, because they see our desire for peace, as a weakness.

## **5.2.4 Why the Muslim World Hates Us**

### **Descent from Sole Superpower**

One of the best things of the next century is the end of the US being the sole superpower. It will be for us, like the Europeans, after they lost their colonies. Less people will hate us, and we will no longer have the resources, to get involved, in all the world problems. We will finally not be a hated imperialist nation.

### **Western Ideas**

We think we are improving the countries we get involved with, but the main thing we are trying to promote: globalization and democracy are the two “Western” ideas that the Middle East and the Muslim World hates. We have a very addictive consumer driven economy and the most powerful segment of the population in the Middle East doesn’t want us to get their children and friends addicted to our propaganda and hedonism.

### **Islam is Conservative**

One of the things that we don’t understand about Islam is that the kind, that has the most momentum behind it, is very conservative. We would understand Islam better, if we listened to the complaints of Evangelical Christians, about our society. The Muslims, who are in power, in this part of the world, want things to go backwards in time and to restore an idealistic pre-modern world. They romanticize about how they think the early Islam, in the days of Mohammed, was like.

### **Male Controlled Society**

One of the things that the Muslim world hates about us is the way women act in Hollywood movies. The way Islam

is commonly practiced in the Middle East, women's lives are much more restricted than in the US (a vast understatement). But just as the US looks upon the male as the main agitator of immorality in the West, so Islam is concerned about the possibility of women getting power over men.

### **Traditions over Freedoms**

Even as we in the West see this kind of Islam as very inhumane and contrary to our values, so they see our society and the freedoms we have as a source of instability and a degradation of their values. We in the West value freedom, whereas in the Middle East conformity to the traditions and laws of Islam is considered to be the highest ideal.

### **They Will Never Give Up**

The word Islam means "submission to the will of Allah". As long as we push the boundaries, on how far we can push moral laws and still keep society functioning, we will never understand why this kind of Islam is so concerned with keeping their moral traditions. Just as our society will never willingly give up our freedoms, so those practicing this form of Islam will never willingly give up their traditional moral laws.

### **Too Great a Cost**

When we push for things in the Middle East that sound good to us in the West, we often anger and polarize the local population. Things like women having the right to education or having US culture introduced to their communities are things that make people in this part of the world hate us. We need to realize that our way is not the only way and that the costs of pushing our values upon others is too costly for our military to bear. When another country like China starts getting power in the Middle East, they can start hating China, just as they started



hating the US, instead of Europe, when Europe lost its colonies.

### **The Middle East is Not like China**

We need to realize that the Middle East is never going to be like China or India, because the culture is so different. China saw itself as the problem, when Europe was able to advance past China, in modern weapons and so they saw it as their failure of their traditions, so they gave up their traditional beliefs and took on Western ideas, like communism, in place of their traditional beliefs. That is not going to happen in the Middle East or Africa, because they blame us for their situation (which is very understandable, as we continue to create most of the problems in their societies).

## **5.2.5 How to Deal with the Middle East**

### **Muslim View of History**

The main problem in dealing with the Middle East is that we not realize how far the history goes back and we believe the Muslim view of history, without using critical thinking. The Muslims in the Middle East complain all the time about the Palestinian issue, about the Crusades, and “Western Imperialism”. The problem with the Middle Eastern Muslim view of the world is that they never do anything wrong and all their problems are the result of us (in their eyes). This only holds water, for those who have not studied history, going back to the Middle East, at the start of Islam.

### **Early Islam**

When the early Muslims left what is now called “Saudi” Arabia, they invaded the Middle East and across Northern Africa, all the way to Southern France. These lands were all predominantly Christian and stayed so many hundreds of years after the Muslim invasion. The only reason the Muslims didn’t invade farther into Europe

is because they were defeated in battle. If they hadn't been defeated then, then Christianity would be an obscure African religion today.

### **Christians Were Good Citizens**

Christian Ethiopia helped protect the Early Muslims and they were able to invade the Christian Middle East because the Nestorian and Jacobite churches in the Middle East were politically opposed by the Roman and Byzantine churches. Christians were responsible for most the advancement of culture under the "golden age of Islam". They were the first to translate the works of Aristotle and the first to use the math from India, that we all now use. Christian were used in government frequently, because they were considered loyal to the Islamic Empires and they were actually at war against the Christian churches in Europe.

### **Roots of Islamic Fundamentalism**

Early Muslims actually got along quite well with the Christians of the Middle East, until the 13<sup>th</sup> century, when there was climate change, frequent wars, the Black Plague, and much of the marginal lands of the Middle East used for agriculture, reverted back to desert. The theological school of Islam that Al-Qaeda follows (called Salafi or Wahhabi) traces its roots to the thirteenth century, to a theologian and scholar of a variety of disciplines named Ibn Taymiyyah.

### **Persecution of Christians**

All this occurred at a time of exponentially increasing persecution of Christians in the Middle East, by Muslims, up until the last couple of years. There were a variety of ways that the Muslims of the Middle East got rid of Christians: people were only allowed to convert to Islam but not from Islam to another religions, one was the re-settlement of people into different regions, they captured Christians in Christian countries and forced them to be

Muslim and serve in an Islamic army, and outright destroyed churches and massacred of Christians. This is essentially the same thing as ethnic cleansing in Bosnia and is what the word genocide was created to describe.

### **Irony of Muslim Demands**

It is ironic that the Muslims of the Middle East are so angry about Israel occupying Jerusalem, which is the number one holy site of Israel and only the third most holy site of Islam, because Muslims have a mosque on top of the place where the Jewish Temple should be and have converted the spiritual center of the Eastern Orthodox Church in Istanbul, Turkey (equivalent to the Vatican in Rome for the Catholic Church) into a mosque as well. The Islamic Ottoman Empire almost took over all of Europe, during the 17<sup>th</sup> Century and was planning to turn the Vatican in Rome into a mosque as well, except that they were defeated by the Hungarian Empire.

### **Rise of Islamic Fundamentalism**

The basic concept is this: that Islamic fundamentalists have been trying to destroy Christianity, from the very start of Islam, but it got worse as Islamic Fundamentalists have become the most powerful force in the Muslim Middle East. There are a variety of reason for the modern escalation. Most of the Muslim nations in the Middle East have a very young population, which is becoming radicalized, because their leaders have kept them in poverty and blamed Israel and America for their problems, while getting American weapons, to put down rebellions in their countries. The massive influx of American, European, Chinese, and Japanese money for oil has been given to Islamic charities that donate money to terrorists. Most of the terrorists have come from Saudi Arabia and the Saudi royal family has tried to get rid of these fundamentalists they created by sending them to places like Afghanistan, Iraq, and other failed nations.

### **We Can't Win**

American policy should be to get rid of our dependence on oil, as fast as possible, and stop trying to please Middle Eastern Muslims. The reality is that Muslims in the Middle East regard Christians the way Christians regard Satanists. They want to continue their centuries old war against the West. We could not please them, even if we all converted to Islamic fundamentalism, because they believe that those who convert to Islam later in history are less devout. The reason why the Muslims in the Middle East continue to show us civilians that are killed, when the US destroys terrorists and their hideouts is because they hide in civilian areas and use mosques to smuggle weapons.

### **We Need to Fully Commit**

The reason the US cannot win is because we are trying too hard to please people who hate us. We won World War 2 in only 4-5 years, because we didn't care about hurting Germans or Japanese and we fully committed our country to the cause. Since we are spending ten times or more as much as the terrorists are we are already defeated, even if we win a political victory, because we will be bankrupted, by the costs of the war. And it is not fair that the only ones sacrificing are the people who volunteered for the US military. We need to send the troops home after 1 tour and enlist new people to fight later on (yes, I mean a draft).

### **Bomb and Leave**

There are moderates in the Middle East, but they are not in power and we are playing too nice to win. In Afghanistan, the people know the Americans won't hurt them, so they give them bad intelligence. They are not going to risk being tortured or killed by the Taliban, because they know the US will leave in a few years and the Taliban will be in control of the country again. We need to simply ask for the country, where the terrorists, reside to give up the terrorists and if they refuse, just bomb them to nothing or

send special forces in there to destroy all the terrorist's assets, oil, or opium crops.

## **5.3 General International Issues**

### **5.3.1 America is No Longer Western**

#### **From the 19<sup>th</sup> to the 21<sup>st</sup> Centuries**

In the 19<sup>th</sup> century, Americans and the most important American political and economic ties were all European centered. Over the years, our economic and military ties with major Asian countries have strengthened and increased in importance and our population is becoming less racially white over time.

#### **US Shifting Foreign Ties**

In the 21<sup>st</sup> century, our closest economic ties are to the Kingdom of Saudi Arabia and the People's Republic of China and between them they own a very large portions of: US real estate, US bonds, US currency, US debt, and stock in US companies. Our military ties to Israel, Japan, Korea, and Taiwan are as important as those with NATO countries. Our largest ethnic group is going to shift over the next 20 years, from white, to indigenous Latin American.

#### **Continued Importance of the US**

Europe's population is stagnating and aging and the few natural, human, and foreign resources they have access to are dwindling. The next big rising powers in the world are going to be China and India. But as much as the media is claiming that America is going to fail, the US remains the most stable place in the world to invest and is still the major source of consumers for foreign economies.

## **The US Can Feed Itself**

As much as China has control over most the world's manufacturing, only 10% of China is useful for agriculture and much of that land is being overrun with desert. The US, on the other hand, produces 25% of the entire world's food supply and we could produce plenty to feed our nation by ourselves, even without oil if: we used our farmland for soy beans instead of meat, we all grew vegetables in our gardens, we stopped trying to live in deserts like those in the sun belt, and we stopped building homes on top of all the good farmland.

## **Challenges for China and India**

China is also going to be hit by widespread riots and rebellion, if it cannot keep its economy growing as fast as it is now, because its population is still increasing too fast. India is going to be the country most affected by global warming and the glaciers supplying the water for the major river in India are receding fast. China also is as dependent upon the US economy for selling its goods as the US is on China buying our debt. Without the rapid advance in income and access to oil, the Chinese people may very well revolt on a large scale against their government.

### **5.3.2 What is an Embassy?**

#### **Role of an Embassy**

An embassy is sovereign territory, of the country it represents, in a foreign country. When you go into an embassy, legally you are going into another country. A US embassy, in a foreign country, is sovereign US territory. When someone attacks our embassies, that is the same as an attack, on our country. An embassy fulfills the following functions: it is the center of the intelligence and diplomatic efforts, of those who own the embassy, for the host country, and it is the base for processing and protecting its citizens ,in the host country.

## **A Safe Place**

The US embassy is the safest place a US citizen can be, in the host country. If you are overseas and you run into trouble, the US embassy will always help you, even when it is “shut down”. You can have no money and no identification, and they will still take care of you. It is only truly closed, when everyone in the embassy has evacuated the country and you will know about this in plenty of time. An embassy closure just means that they only handle emergencies. An embassy has a lot of security, that many people are not aware of. Marines are stationed there to guard it. Since the State department and the intelligence community is stationed there, they are very well protected. It would not be easy for someone who hates the US to get a hold of you, if you can get to the US embassy.

### **5.3.3 The Urge for and Reality of Nationalism**

#### **Why Can't Every Group Have its own Country?**

Many groups in the last century have wanted to get their own country based on common ethnic or religious based communities. If this would prevent wars, I am all for it, but one major problem with this is that people of different ethnic and religious groups are not exclusively all in one particular geographic area, as well as some groups are the minority, in every place they are settled. Another reason is that most of the groups, in most countries, who are in power are not the indigenous groups and it is hard to determine who is the rightful group and what borders it should have. The other major problem with drawing national boundaries this way is that some groups have purposely moved and settled groups by force to ethnically cleanse an area or take over an area once populated and ruled by a different group to be dominated by another group.

### **Groups of People's are Intermingled Geographically**

Many of the world's great wars were fought over these issues, especially in the last century. Pakistan and Bangladesh were separated from India, by the British, so that the muslims in the Indian subcontinent could be free from Hindu control. The problem is that the Sikhs then also wanted their own country and there are still Hindus in Pakistan and Muslims in India still, so I doesn't really resolve the problem. The French separated Lebanon from Syria, to give most the surviving Christians in the Middle East, their own country. The problem was there were a small minority of very poor Muslims, in part of this land, who grew rapidly, by having large families and then became radicalized by Islamic Fundamentalists.

### **Who Was There First?**

In South Africa, many believe that the Zulus should get the land, but the Zulus were not always in South Africa. They came in during the 13th Century and the Dutch came in in the 16th Century. The real native people are the Bushmen, who lived there for thousands of years. Another situation like this is in Great Britain. The original peoples of great Britain were driven out, by the Celts, before the fall of the Roman Empire. The Anglo, Saxons, and Juts came in and took England and forced the Celts into Scotland, Wales, and Cornwall, by the 6th Century. Many of the European ethnic groups originally came from Central Asia, at the end of the Roman Empire. Descendants of the Vikings later ruled Russia, for centuries.

### **What is a Legitimate Settlement?**

The war in Ireland has continued throughout the 20th Century, because the British idea of just having Northern Ireland vote, on whether it wants to be part of Ireland, or the United Kingdom is not fair, because Protestants, from Great Britain, were given land, by the British government, in Northern Ireland, in the last couple centuries, and settled there where Irish Catholics had already lived, for thousands of years. One of the reasons



why the Bosnian Muslims were attacked by the Serb and Croatian Christians is because the Muslims were settled there, by force, into Christian lands, by the Ottoman Empire. The Muslims didn't have a legitimate claim to the land.

### **The US Response**

The biggest problem with people of different ethnic and religious groups getting along is due to the long histories there are of one group hurting the other group and there is constant violence back and forth, because no one is willing to start from scratch. Americans don't understand this, because we killed off our indigenous people with biological weapons, so there aren't that many people to protest our occupation of North America. The solution should be for the US to stay out of other nations business and stop trying to mediate, for the safety, of every group, in the rest of the world. If we want to be seen as consistent, then we should first give back America to the Native Americans. If that sounds hard to us, just imagine how hard it is for others, with longer histories, to get along.

### **5.3.4 Water is the New Oil**

#### **More Important than Oil**

Water shortages will be as important or more important in the future, as the scarcity of oil. Oil has caused many wars, but getting clean, drinkable water will be the cause of more in the future. The Sahara desert is growing north and south into Europe and deeper into Africa. Southern Europe is turning into a desert. The water supply of most of India is drying up, as the glaciers, in the Himalayas, are melting. The US southwest and Mexico are all depending on the Colorado River, which is reaching its limits.

#### **Not Much of it to Begin With**

It is true that 2/3's of the earth is covered by water, but very little of that is drinkable water. When we lose glaciers,

we lose most of the sources of fresh water and the water will dry up, or go into the ocean, as the world warms. The lack of water, growing population, and global warming are going to create more conflict, in some of the areas, with the largest populations.

### **The Most Affected Areas**

When a large percentage of the human population, in North Africa, Southern Europe, the Middle East, and South Asia all head north, as refugees. Northern Europe, Russia, and China are going to have to deal with all these people. Terrorists will have fun, because it will be really easy, to stir up conflicts, among refugees. Look how easy it is to recruit terrorists in: the West Bank, Gaza Strip, Iraq, Afghanistan, and Lebanon.

### **The US Southwest**

Even people in the US will get radicalized, as they have to fight for water, in the southwest. We already have millions of illegal immigrants in the US and the violence is already increasing in the southwest. It is already a huge corridor for human and drug smuggling and there is going to be even more conflict, as there is less and less water.

### **Refugees and More Violence**

If people are already going to war over oil, think of the kind of escalation, that might happen, as people can't even get water. Pakistan and India already have nuclear weapons and Iran is starting to develop them as well. We are already committed to stay in the Middle East, in the fight for oil, for the foreseeable future.

### **Radicalized Islam is Spreading**

The other places we might start drilling for oil are Central Asia and Africa, where there are large Muslim populations, even in Christian dominated countries. The Muslim fundamentalist terrorists are already recruiting there and trying to get the population radicalized.

### **Mitigating the Worst Consequences**

The best thing we can do to deal with the lack of water, is to get off oil, so we can let the part of the world most affected by global warming, deal with the problems, by itself. We also need to move people out of the southwestern US, and it would improve things to stop continuing to accelerate global warming, by cutting back our consumption.

## **5.4 General US Domestic Issues**

### **5.4.1 Bureaucracy in Governments and Businesses**

#### **Homeland Security Creation**

One of the big problems, with our government is that it slows things down, as it grows. Instead of cooperating with other nations for intelligence, finding and eliminating tax havens and other money laundering schemes, finding charities that send money to terrorists, finding mosques that spread radicalized Islam, or lowering our need for oil and heroine, the Bush administration decided to create an entirely new re-organization of the government and an entirely new federal department, called Homeland Security.

#### **The Real Problem**

The problems, that caused the intelligence, acquired from the leader of the 9/11 hijackers, to not get to the top of the intelligence community was a failure of managers, not a failure of organization. If information is not shared in the intelligence community, of the same country, a major reorganization of the bureaucracy is only going to slow things down and not increase sharing of information, especially when the two most important agencies (the CIA and the FBI) are kept, as separate agencies.

### **Why We Didn't Already Have Homeland Security**

The reason why the immigration and Coast Guard were to already part of a Homeland Security structure is that they do more than just protect America from terrorism. The Coast Guard becomes part of the Department of Defense, during wartime and helps stop drug smuggling. The US immigration does more than just find terrorists; it allows people to come into the country and become citizens and deals with issues, like illegal immigration and custody issues, that have nothing to do with terrorism. FEMA also was not part of a Homeland Security department, because it does more than deal with terrorism; it deals with natural and man-made environmental disasters too. There is no perfect arrangement of divisions in the government, because there is crossover, in what different department do.

### **The Creation of Bureaucracy**

The reason why the government creates more agencies is so that it can shift responsibility for decisions, when things go wrong. The only reason why a team is more effective in making decision than an individual is that no one takes the fall for bad decisions. Whenever Congress deals with a new issue, they create a committee to deal with it. The big concerns with most government is created to deal with is avoiding lawsuits and appealing to powerful lobbies.

### **Powerful Lobbies**

One of the reason why we never fix social security or find a solution to so many people being uninsured medically is that there are powerful lobbies that don't want things to change, like: health insurance companies and senior citizens. Why are the media and the government very sensitive about the needs of the developmentally disabled, but get away with purposely treating the mentally ill the same way as they avoid treating the developmentally disabled? The developmentally ill have a better lobby than

the mentally ill do, because it is much harder to sit in committees all day long and advocate when you are mentally ill than it is when you are developmentally disabled. There is also less stigma associated with and more powerful celebrities that help the developmentally disabled than help the mentally ill advocate for themselves.

### **The Big Lie**

Many people are very angry, that some people get money, from the governments or from businesses, that they think is too much, so that they blame lawsuits, for the increase cost of business and government, which they believe will be passed to taxpayers and consumers. This is a big lie that businesses lobby hard to convince people of the following: that they only raise prices, when their costs are increased and we always have to bow to corporations interests, or else they will punish us, by refusing to employ our citizens and raise costs for all of us.

### **Avoiding Lawsuits**

The reality is that businesses charge, as much as the market will bare, and they can easily lower the costs of goods and services, while still maintaining a healthy profit. The problem is that they want to make even more money. So instead of correcting the problems, that caused the lawsuits, they try to avoid lawsuits, by creating pointless and ridiculous regulations, that don't prevent fraud, or keep people from taken advantage of, but just allow them, to avoid legal responsibility.

### **What Attracts People to Bureaucracy**

People are driven to different jobs, for a variety of reasons, including: job security, pay, benefits, opportunity for advancements, the ability to help others, fulfilling a dream, the work is enjoyable, or a variety of other reasons. The problem with bureaucracy, on an individual level, is that government and business bureaucracies attract people, who like getting power trips. The best way to

deal with this is to raise the salaries, supervision, and job requirements of the employees.

### **Downsizing Bureaucracy**

The way we can reduce bureaucracy the best is to reduce the size of governments and businesses. Our intelligence community would do much better, if it was drastically reduced, and people were paid much more, so that it could move more quickly. Big businesses and government love to accumulate information and feel this gives them an advantage, but too much information is not a blessing. The most important factor in making decisions is deciding what information is most important and what to leave out. The best way to get better information is to collect less in the first place. Having fewer workers is a good way to do this.

## **5.4.2 Hypocrisy in Race Relations**

### **Double Standard**

It is politically correct to refer to non-white people as contributing to diversity, by virtue of being: another color skin alone; we constantly hear about the leaders of the black “community”; and we have non-white people calling each other, by racially hostile and sexually hostile terms. At the same time, we are told that: if we have a white community that that is racist; that white people cannot be diverse, even if they come from a different country, a different economic class, belong to a different generation, are part of a different subculture, practice a different religion, or have unusual interests or talents; and that we are not allowed to use the same racially hostile terms that non-white people use to refer to each other.

### **True Diversity**

I do not think people of any gender, race, sexual orientation, nationality, religion, or whatever have any specific beliefs or practices. I think the problems of people from

all these groups are very similar. When we have economic crises, wars overseas, or immigration problems, they affect everyone. Sure some people are still prejudice and in the past many more times as many were prejudice about those kinds of things that don't change someone's behavior, morality, or social and spiritual maturity. But to blame everyone who is of a certain group like a certain gender, race, sexual orientation, nationality, or religion, for what people who carried the same superficial labels did in the past, is equally discriminatory. We need to get to the point where we judge people by their actions, their speech, and how they spend their money and time.

### **Do Not Stereotype Me**

I am not a stereotypical white male and I do not want people to judge me by my appearance. Even though I am a Christian, my beliefs are not the common ones people associate with my religion. Even though I am white, I do not live in a big house, have a fancy car, or work a white collar job. I didn't have the easiest time growing up, the easiest time finding friends, or the easiest time finding am job. I had to work hard for everything I got and do not believe that anyone handed me anything, just for how I look. I don't have anything in common with most people who look like me. I have experienced discrimination, because of my mental illness, a disability that occurred because of a combination of a certain genetic tendency and because of my service to my country.

### **Stop Dividing People**

I have never treated anybody different, because of their superficial labels and I expect the same of others. Lets stop being politically correct and base our beliefs based on: reality, common sense, and charity and kindness. Everyone needs to treat everyone else, like they want to be treated and if we want to get past superficial labels, we need to stop singling people out for those reasons, even if it is to correct a past injustice. You are never going to change people's minds or behaviors, who want to divide

people over superficial things, by punishing those who are sensitive to these things. There should be no special status, for anyone, no matter how they were born or what groups they choose to affiliate themselves with.

### **5.4.3 Getting a College Degree**

#### **Be Realistic**

Many students in high school want to become rich and famous, by playing sports or becoming movie or music stars, but choosing the wrong college, the wrong degree, or not completing it are also unrealistic ways, to get employed, in a stable job. There are some things that people will pay many people to do and are in high demand. Many of the other fields are fun and hold a possibility of becoming rich, powerful, and famous, but you are as likely to win the lottery or be struck by lightning, than for you, to get into one of these careers.

#### **Make Realistic Decisions**

College students need to get real about college degrees. Picking a cheaper state school is a good idea, because for most jobs an Ivy League education is not a wise investment. Always go for a complete associates degree over an incomplete bachelors. And only choose majors with obvious and a great number of paying careers. Graduating with a degree in sociology or in graphic design is not going to get you a job, unless you are many times better than everyone else and are good at marketing yourself, or you know the right people.

#### **Don't Gamble with Your Future**

A lot of a well thought out college strategy is about trying to get a good return on your investment and to keep your debt level as low as possible. The worst thing you can do in college is go to a very expensive private school and end up with only 3 years of schooling. College is something of a gamble and, until you complete it, and unless you pick a



degree, that people will pay you a good salary for a career in that field, you have just wasted a lot of money.

### **Make a Good Investment**

You can study all the fun and character building subjects, through reading, on your own, and it is a good investment, but it is not in most people's financial ability, to spend the money, for a degree, in one of these fields. At the very least, with a degree in something like psychology or philosophy, you need to get a practical master's degree. Another very important thing to do in college is to generate, as little debt, as possible. Employers now commonly factor in your credit score, as a requirement, for the job, that they are considering applicants for.

### **Make a Difference**

Realize that if you want to change the world, the most important thing, to have the ability to affect change is based on how financial stable you can be. This is not about becoming a very powerful, famous, and rich person. But having a good paying job can allow you to do something important, in your free time. You can support your dreams best, by not gambling on a field, that has few opportunities and extraordinary competition.

## **5.4.4 Trust in God**

### **Prepare and then Rest**

Do the best you can to help yourself, your family, and those you know or and love, for the future and then rest in faith, that God will provide a path, for you and your family. We have little control over what our country will do and even our leaders have less control than they want. Obama can't even get health care past, even though it is one of the major causes of bankruptcy and foreclosures, even after paying off the insurance companies. But America has been through tough times before, and God has provided for us. We cannot rely on China or Saudi Arabia

to save us, but we can rely upon the Lord. The best thing you can do to help the country in these times is to: pray for the will of God, do the things that you know for sure God wants you to do, and be faithful to what you know the Bible says.

### **God has a Surprise**

What I know for sure is that God has a big, wonderful surprise for us in the future and things will not happen as anyone has predicted. God controls the future and has a special plan for Christians. Do not get yourself discouraged and do not give up on yourself, your family, and God. This generation is becoming more and more interested in spiritual things and more of the world is embracing Christianity, even than Islam, by a wide margin. The gospel is not struggling in the third world and the people there have realized that what the Bible says and what America and Europe do are totally different things. You may be shocked at the theology and the worship style of these Christians, but they are being as faithful to Scripture as anyone ever has.

### **Only be Led by Scripture**

Let us work to be people of faith and not be led by the media or by big businesses. We will not be saved by technology or by engineering our way out. The solution is to believe and place our hope in Christ. Do not rely on statistics or anyone's prediction of doom or salvation. Be open to any solution that is based on Scriptural principles. We need to stop our blind trust of math and science and stop relaying on our leaders, reporters, and experts to guide us. Everything we need to know is in the Bible. The reason behind everything in the world that is going wrong is fundamentally caused by spiritual forces, but the reason why we are not already destroyed is that God places limits on what can be done to people and Christians in particular. We just need to have more faith and we will begin to see all the miracles God is working all around us.





## **Chapter 6**

# **Scripture Quotes**

by Ben Huot

## 6.1 Gospel of John

John 1:1: **I**n the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2: The same was in the beginning with God.

John 1:3: All things were made by him; and without him was not any thing made that was made.

John 1:4: In him was life; and the life was the light of men.

John 1:5: And the light shineth in darkness; and the darkness comprehended it not.

John 1:6: There was a man sent from God, whose name was John.

John 1:7: The same came for a witness, to bear witness of the Light, that all men through him might believe.

John 1:8: He was not that Light, but was sent to bear witness of that Light.

John 1:9: That was the true Light, which lighteth every man that cometh into the world.

John 1:10: He was in the world, and the world was made by him, and the world knew him not.

John 1:11: He came unto his own, and his own received him not.

John 1:12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

John 1:13: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:15: John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:16: And of his fulness have all we received, and grace for grace.

John 1:17: For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:18: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he

hath declared him.

John 1:19: And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1:20: And he confessed, and denied not; but confessed, I am not the Christ.

John 1:21: And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

John 1:22: Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

John 1:23: He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John 1:24: And they which were sent were of the Pharisees.

John 1:25: And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

John 1:26: John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

John 1:27: He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John 1:28: These things were done in Bethabara beyond Jordan, where John was baptizing.

John 1:29: The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:30: This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John 1:31: And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

John 1:32: And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

John 1:33: And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom

thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

John 1:34: And I saw, and bare record that this is the Son of God.

John 1:35: Again the next day after John stood, and two of his disciples;

John 1:36: And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

John 1:37: And the two disciples heard him speak, and they followed Jesus.

John 1:38: Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

John 1:39: He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

John 1:40: One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

John 1:41: He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

John 1:42: And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

John 1:43: The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

John 1:44: Now Philip was of Bethsaida, the city of Andrew and Peter.

John 1:45: Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

John 1:46: And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

John 1:47: Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!



John 1:48: Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

John 1:49: Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

John 1:50: Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

John 1:51: And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John 2:1: And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

John 2:2: And both Jesus was called, and his disciples, to the marriage.

John 2:3: And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

John 2:4: Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

John 2:5: His mother saith unto the servants, Whatsoever he saith unto you, do it.

John 2:6: And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

John 2:7: Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

John 2:8: And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

John 2:9: When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

John 2:10: And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

John 2:11: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his

disciples believed on him.

John 2:12: After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

John 2:13: And the Jews' passover was at hand, and Jesus went up to Jerusalem,

John 2:14: And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

John 2:15: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

John 2:16: And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

John 2:17: And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

John 2:18: Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

John 2:19: Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 2:20: Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

John 2:21: But he spake of the temple of his body.

John 2:22: When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John 2:23: Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

John 2:24: But Jesus did not commit himself unto them, because he knew all men,

John 2:25: And needed not that any should testify of man: for he knew what was in man.

John 3:1: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

John 3:2: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

John 3:3: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 3:4: Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

John 3:5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

John 3:6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

John 3:7: Marvel not that I said unto thee, Ye must be born again.

John 3:8: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John 3:9: Nicodemus answered and said unto him, How can these things be?

John 3:10: Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

John 3:11: Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

John 3:12: If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

John 3:13: And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

John 3:14: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

John 3:15: That whosoever believeth in him should not perish, but have eternal life.

John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17: For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:19: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:20: For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

John 3:21: But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3:22: After these things came Jesus and his disciples into the land of Juda; and there he tarried with them, and baptized.

John 3:23: And John also was baptizing in non near to Salim, because there was much water there: and they came, and were baptized.

John 3:24: For John was not yet cast into prison.

John 3:25: Then there arose a question between some of John's disciples and the Jews about purifying.

John 3:26: And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

John 3:27: John answered and said, A man can receive nothing, except it be given him from heaven.

John 3:28: Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

John 3:29: He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

John 3:30: He must increase, but I must decrease.

John 3:31: He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

John 3:32: And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

John 3:33: He that hath received his testimony hath set to his seal that God is true.

John 3:34: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

John 3:35: The Father loveth the Son, and hath given all things into his hand.

John 3:36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4:1: When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

John 4:2: (Though Jesus himself baptized not, but his disciples,)

John 4:3: He left Juda, and departed again into Galilee.

John 4:4: And he must needs go through Samaria.

John 4:5: Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

John 4:6: Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

John 4:7: There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

John 4:8: (For his disciples were gone away unto the city to buy meat.)

John 4:9: Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

John 4:10: Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 4:11: The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

John 4:12: Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

John 4:13: Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

John 4:14: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 4:15: The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

John 4:16: Jesus saith unto her, Go, call thy husband, and come hither.

John 4:17: The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

John 4:18: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

John 4:19: The woman saith unto him, Sir, I perceive that thou art a prophet.

John 4:20: Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

John 4:21: Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

John 4:22: Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

John 4:23: But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 4:24: God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 4:25: The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

John 4:26: Jesus saith unto her, I that speak unto thee am he.

John 4:27: And upon this came his disciples, and marvelled that he talked with the woman: yet no man

said, What seekest thou? or, Why talkest thou with her?

John 4:28: The woman then left her waterpot, and went her way into the city, and saith to the men,

John 4:29: Come, see a man, which told me all things that ever I did: is not this the Christ?

John 4:30: Then they went out of the city, and came unto him.

John 4:31: In the mean while his disciples prayed him, saying, Master, eat.

John 4:32: But he said unto them, I have meat to eat that ye know not of.

John 4:33: Therefore said the disciples one to another, Hath any man brought him ought to eat?

John 4:34: Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 4:35: Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

John 4:36: And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

John 4:37: And herein is that saying true, One soweth, and another reapeth.

John 4:38: I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

John 4:39: And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

John 4:40: So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

John 4:41: And many more believed because of his own word;

John 4:42: And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

John 4:43: Now after two days he departed thence, and went into Galilee.

John 4:44: For Jesus himself testified, that a prophet hath no honour in his own country.

John 4:45: Then when he was come into Galilee, the Galilans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

John 4:46: So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

John 4:47: When he heard that Jesus was come out of Juda into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

John 4:48: Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

John 4:49: The nobleman saith unto him, Sir, come down ere my child die.

John 4:50: Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

John 4:51: And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

John 4:52: Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

John 4:53: So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

John 4:54: This is again the second miracle that Jesus did, when he was come out of Juda into Galilee.

John 5:1: After this there was a feast of the Jews; and Jesus went up to Jerusalem.

John 5:2: Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

John 5:3: In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

John 5:4: For an angel went down at a certain season into the pool, and troubled the water: whosoever then



first after the troubling of the water stepped in was made whole of whatsoever disease he had.

John 5:5: And a certain man was there, which had an infirmity thirty and eight years.

John 5:6: When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

John 5:7: The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

John 5:8: Jesus saith unto him, Rise, take up thy bed, and walk.

John 5:9: And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

John 5:10: The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

John 5:11: He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

John 5:12: Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

John 5:13: And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

John 5:14: Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

John 5:15: The man departed, and told the Jews that it was Jesus, which had made him whole.

John 5:16: And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

John 5:17: But Jesus answered them, My Father worketh hitherto, and I work.

John 5:18: Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 5:19: Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

John 5:20: For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

John 5:21: For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John 5:22: For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:23: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 5:24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:25: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 5:26: For as the Father hath life in himself; so hath he given to the Son to have life in himself;

John 5:27: And hath given him authority to execute judgment also, because he is the Son of man.

John 5:28: Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29: And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5:30: I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 5:31: If I bear witness of myself, my witness is not true.

John 5:32: There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

John 5:33: Ye sent unto John, and he bare witness unto the truth.

John 5:34: But I receive not testimony from man: but these things I say, that ye might be saved.

John 5:35: He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

John 5:36: But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John 5:37: And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 5:38: And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

John 5:39: Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 5:40: And ye will not come to me, that ye might have life.

John 5:41: I receive not honour from men.

John 5:42: But I know you, that ye have not the love of God in you.

John 5:43: I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

John 5:44: How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

John 5:45: Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

John 5:46: For had ye believed Moses, ye would have believed me: for he wrote of me.

John 5:47: But if ye believe not his writings, how shall ye believe my words?

John 6:1: After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

John 6:2: And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

John 6:3: And Jesus went up into a mountain, and there he sat with his disciples.

John 6:4: And the passover, a feast of the Jews, was nigh.

John 6:5: When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

John 6:6: And this he said to prove him: for he himself knew what he would do.

John 6:7: Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

John 6:8: One of his disciples, Andrew, Simon Peter's brother, saith unto him,

John 6:9: There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

John 6:10: And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

John 6:11: And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

John 6:12: When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

John 6:13: Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

John 6:14: Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

John 6:15: When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

John 6:16: And when even was now come, his disciples went down unto the sea,

John 6:17: And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and

Jesus was not come to them.

John 6:18: And the sea arose by reason of a great wind that blew.

John 6:19: So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

John 6:20: But he saith unto them, It is I; be not afraid.

John 6:21: Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

John 6:22: The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

John 6:23: (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

John 6:24: When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

John 6:25: And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

John 6:26: Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

John 6:27: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6:28: Then said they unto him, What shall we do, that we might work the works of God?

John 6:29: Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 6:30: They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

John 6:31: Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

John 6:32: Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

John 6:33: For the bread of God is he which cometh down from heaven, and giveth life unto the world.

John 6:34: Then said they unto him, Lord, evermore give us this bread.

John 6:35: And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:36: But I said unto you, That ye also have seen me, and believe not.

John 6:37: All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:38: For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:39: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 6:40: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:41: The Jews then murmured at him, because he said, I am the bread which came down from heaven.

John 6:42: And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

John 6:43: Jesus therefore answered and said unto them, Murmur not among yourselves.

John 6:44: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:45: It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

John 6:46: Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

John 6:47: Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John 6:48: I am that bread of life.

John 6:49: Your fathers did eat manna in the wilderness, and are dead.

John 6:50: This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

John 6:51: I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:52: The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

John 6:53: Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

John 6:54: Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 6:55: For my flesh is meat indeed, and my blood is drink indeed.

John 6:56: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 6:57: As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

John 6:58: This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

John 6:59: These things said he in the synagogue, as he taught in Capernaum.

John 6:60: Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

John 6:61: When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

John 6:62: What and if ye shall see the Son of man ascend up where he was before?

John 6:63: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 6:64: But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

John 6:65: And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

John 6:66: From that time many of his disciples went back, and walked no more with him.

John 6:67: Then said Jesus unto the twelve, Will ye also go away?

John 6:68: Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John 6:69: And we believe and are sure that thou art that Christ, the Son of the living God.

John 6:70: Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

John 6:71: He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

John 7:1: After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

John 7:2: Now the Jews' feast of tabernacles was at hand.

John 7:3: His brethren therefore said unto him, Depart hence, and go into Juda, that thy disciples also may see the works that thou doest.

John 7:4: For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

John 7:5: For neither did his brethren believe in him.

John 7:6: Then Jesus said unto them, My time is not yet come: but your time is always ready.

John 7:7: The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

John 7:8: Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.



John 7:9: When he had said these words unto them, he abode still in Galilee.

John 7:10: But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

John 7:11: Then the Jews sought him at the feast, and said, Where is he?

John 7:12: And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

John 7:13: Howbeit no man spake openly of him for fear of the Jews.

John 7:14: Now about the midst of the feast Jesus went up into the temple, and taught.

John 7:15: And the Jews marvelled, saying, How knoweth this man letters, having never learned?

John 7:16: Jesus answered them, and said, My doctrine is not mine, but his that sent me.

John 7:17: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 7:18: He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 7:19: Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

John 7:20: The people answered and said, Thou hast a devil: who goeth about to kill thee?

John 7:21: Jesus answered and said unto them, I have done one work, and ye all marvel.

John 7:22: Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

John 7:23: If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

John 7:24: Judge not according to the appearance, but judge righteous judgment.

John 7:25: Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

John 7:26: But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

John 7:27: Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

John 7:28: Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

John 7:29: But I know him: for I am from him, and he hath sent me.

John 7:30: Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

John 7:31: And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

John 7:32: The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

John 7:33: Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

John 7:34: Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

John 7:35: Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

John 7:36: What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

John 7:37: In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

John 7:38: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 7:39: (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 7:40: Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

John 7:41: Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

John 7:42: Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

John 7:43: So there was a division among the people because of him.

John 7:44: And some of them would have taken him; but no man laid hands on him.

John 7:45: Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

John 7:46: The officers answered, Never man spake like this man.

John 7:47: Then answered them the Pharisees, Are ye also deceived?

John 7:48: Have any of the rulers or of the Pharisees believed on him?

John 7:49: But this people who knoweth not the law are cursed.

John 7:50: Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

John 7:51: Doth our law judge any man, before it hear him, and know what he doeth?

John 7:52: They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

John 7:53: And every man went unto his own house.

John 8:1: Jesus went unto the mount of Olives.

John 8:2: And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

John 8:3: And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

John 8:4: They say unto him, Master, this woman was taken in adultery, in the very act.

John 8:5: Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

John 8:6: This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

John 8:7: So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

John 8:8: And again he stooped down, and wrote on the ground.

John 8:9: And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

John 8:10: When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

John 8:11: She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

John 8:12: Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:13: The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

John 8:14: Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

John 8:15: Ye judge after the flesh; I judge no man.

John 8:16: And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

John 8:17: It is also written in your law, that the testimony of two men is true.

John 8:18: I am one that bear witness of myself, and the Father that sent me beareth witness of me.

John 8:19: Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 8:20: These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

John 8:21: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

John 8:22: Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

John 8:23: And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

John 8:24: I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John 8:25: Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

John 8:26: I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

John 8:27: They understood not that he spake to them of the Father.

John 8:28: Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 8:29: And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 8:30: As he spake these words, many believed on him.

John 8:31: Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:32: And ye shall know the truth, and the truth shall make you free.

John 8:33: They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

John 8:34: Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John 8:35: And the servant abideth not in the house for ever: but the Son abideth ever.

John 8:36: If the Son therefore shall make you free, ye shall be free indeed.

John 8:37: I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

John 8:38: I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

John 8:39: They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

John 8:40: But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

John 8:41: Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

John 8:42: Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 8:43: Why do ye not understand my speech? even because ye cannot hear my word.

John 8:44: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

John 8:45: And because I tell you the truth, ye believe me not.

John 8:46: Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

John 8:47: He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 8:48: Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

John 8:49: Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

John 8:50: And I seek not mine own glory: there is one that seeketh and judgeth.

John 8:51: Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 8:52: Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

John 8:53: Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

John 8:54: Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

John 8:55: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

John 8:56: Your father Abraham rejoiced to see my day: and he saw it, and was glad.

John 8:57: Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

John 8:58: Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 8:59: Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 9:1: And as Jesus passed by, he saw a man which was blind from his birth.

John 9:2: And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

John 9:3: Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

John 9:4: I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 9:5: As long as I am in the world, I am the light of the world.

John 9:6: When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

John 9:7: And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

John 9:8: The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

John 9:9: Some said, This is he: others said, He is like him: but he said, I am he.

John 9:10: Therefore said they unto him, How were thine eyes opened?

John 9:11: He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

John 9:12: Then said they unto him, Where is he? He said, I know not.

John 9:13: They brought to the Pharisees him that aforetime was blind.

John 9:14: And it was the sabbath day when Jesus made the clay, and opened his eyes.

John 9:15: Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

John 9:16: Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

John 9:17: They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

John 9:18: But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

John 9:19: And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

John 9:20: His parents answered them and said, We know that this is our son, and that he was born blind:

John 9:21: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

John 9:22: These words spake his parents, because they feared the Jews: for the Jews had agreed already,



that if any man did confess that he was Christ, he should be put out of the synagogue.

John 9:23: Therefore said his parents, He is of age; ask him.

John 9:24: Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

John 9:25: He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

John 9:26: Then said they to him again, What did he to thee? how opened he thine eyes?

John 9:27: He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

John 9:28: Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

John 9:29: We know that God spake unto Moses: as for this fellow, we know not from whence he is.

John 9:30: The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

John 9:31: Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

John 9:32: Since the world began was it not heard that any man opened the eyes of one that was born blind.

John 9:33: If this man were not of God, he could do nothing.

John 9:34: They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

John 9:35: Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

John 9:36: He answered and said, Who is he, Lord, that I might believe on him?

John 9:37: And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

John 9:38: And he said, Lord, I believe. And he worshipped him.

John 9:39: And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

John 9:40: And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

John 9:41: Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John 10:1: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

John 10:2: But he that entereth in by the door is the shepherd of the sheep.

John 10:3: To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

John 10:4: And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

John 10:5: And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

John 10:6: This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

John 10:7: Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

John 10:8: All that ever came before me are thieves and robbers: but the sheep did not hear them.

John 10:9: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 10:10: The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 10:11: I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:12: But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

John 10:13: The hireling fleeth, because he is an hireling, and careth not for the sheep.

John 10:14: I am the good shepherd, and know my sheep, and am known of mine.

John 10:15: As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

John 10:16: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John 10:17: Therefore doth my Father love me, because I lay down my life, that I might take it again.

John 10:18: No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John 10:19: There was a division therefore again among the Jews for these sayings.

John 10:20: And many of them said, He hath a devil, and is mad; why hear ye him?

John 10:21: Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

John 10:22: And it was at Jerusalem the feast of the dedication, and it was winter.

John 10:23: And Jesus walked in the temple in Solomon's porch.

John 10:24: Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

John 10:25: Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

John 10:26: But ye believe not, because ye are not of my sheep, as I said unto you.

John 10:27: My sheep hear my voice, and I know them, and they follow me:

John 10:28: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

John 10:29: My Father, which gave them me, is greater

than all; and no man is able to pluck them out of my Father's hand.

John 10:30: I and my Father are one.

John 10:31: Then the Jews took up stones again to stone him.

John 10:32: Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

John 10:33: The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John 10:34: Jesus answered them, Is it not written in your law, I said, Ye are gods?

John 10:35: If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 10:36: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

John 10:37: If I do not the works of my Father, believe me not.

John 10:38: But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

John 10:39: Therefore they sought again to take him: but he escaped out of their hand,

John 10:40: And went away again beyond Jordan into the place where John at first baptized; and there he abode.

John 10:41: And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

John 10:42: And many believed on him there.

John 11:1: Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

John 11:2: (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

John 11:3: Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

John 11:4: When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the

Son of God might be glorified thereby.

John 11:5: Now Jesus loved Martha, and her sister, and Lazarus.

John 11:6: When he had heard therefore that he was sick, he abode two days still in the same place where he was.

John 11:7: Then after that saith he to his disciples, Let us go into Juda again.

John 11:8: His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

John 11:9: Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

John 11:10: But if a man walk in the night, he stumbleth, because there is no light in him.

John 11:11: These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

John 11:12: Then said his disciples, Lord, if he sleep, he shall do well.

John 11:13: Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

John 11:14: Then said Jesus unto them plainly, Lazarus is dead.

John 11:15: And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

John 11:16: Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

John 11:17: Then when Jesus came, he found that he had lain in the grave four days already.

John 11:18: Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

John 11:19: And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

John 11:20: Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

John 11:21: Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

John 11:22: But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

John 11:23: Jesus saith unto her, Thy brother shall rise again.

John 11:24: Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

John 11:25: Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 11:26: And whosoever liveth and believeth in me shall never die. Believest thou this?

John 11:27: She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 11:28: And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

John 11:29: As soon as she heard that, she arose quickly, and came unto him.

John 11:30: Now Jesus was not yet come into the town, but was in that place where Martha met him.

John 11:31: The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

John 11:32: Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

John 11:33: When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

John 11:34: And said, Where have ye laid him? They said unto him, Lord, come and see.

John 11:35: Jesus wept.

John 11:36: Then said the Jews, Behold how he loved him!

John 11:37: And some of them said, Could not this man, which opened the eyes of the blind, have caused that

even this man should not have died?

John 11:38: Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

John 11:39: Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

John 11:40: Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

John 11:41: Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

John 11:42: And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

John 11:43: And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

John 11:44: And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

John 11:45: Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

John 11:46: But some of them went their ways to the Pharisees, and told them what things Jesus had done.

John 11:47: Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

John 11:48: If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

John 11:49: And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

John 11:50: Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

John 11:51: And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

John 11:52: And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

John 11:53: Then from that day forth they took counsel together for to put him to death.

John 11:54: Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

John 11:55: And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

John 11:56: Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

John 11:57: Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

John 12:1: Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

John 12:2: There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

John 12:3: Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

John 12:4: Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

John 12:5: Why was not this ointment sold for three hundred pence, and given to the poor?

John 12:6: This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

John 12:7: Then said Jesus, Let her alone: against the day of my burying hath she kept this.



John 12:8: For the poor always ye have with you; but me ye have not always.

John 12:9: Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

John 12:10: But the chief priests consulted that they might put Lazarus also to death;

John 12:11: Because that by reason of him many of the Jews went away, and believed on Jesus.

John 12:12: On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

John 12:13: Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

John 12:14: And Jesus, when he had found a young ass, sat thereon; as it is written,

John 12:15: Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

John 12:16: These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

John 12:17: The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

John 12:18: For this cause the people also met him, for that they heard that he had done this miracle.

John 12:19: The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

John 12:20: And there were certain Greeks among them that came up to worship at the feast:

John 12:21: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

John 12:22: Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

John 12:23: And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

John 12:24: Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

John 12:25: He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

John 12:26: If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

John 12:27: Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

John 12:28: Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John 12:29: The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

John 12:30: Jesus answered and said, This voice came not because of me, but for your sakes.

John 12:31: Now is the judgment of this world: now shall the prince of this world be cast out.

John 12:32: And I, if I be lifted up from the earth, will draw all men unto me.

John 12:33: This he said, signifying what death he should die.

John 12:34: The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

John 12:35: Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

John 12:36: While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John 12:37: But though he had done so many miracles before them, yet they believed not on him:

John 12:38: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath be-

lieved our report? and to whom hath the arm of the Lord been revealed?

John 12:39: Therefore they could not believe, because that Esaias said again,

John 12:40: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

John 12:41: These things said Esaias, when he saw his glory, and spake of him.

John 12:42: Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

John 12:43: For they loved the praise of men more than the praise of God.

John 12:44: Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

John 12:45: And he that seeth me seeth him that sent me.

John 12:46: I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 12:47: And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

John 12:48: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 12:49: For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 12:50: And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 13:1: Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John 13:2: And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

John 13:3: Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 13:4: He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

John 13:5: After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

John 13:6: Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

John 13:7: Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

John 13:8: Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

John 13:9: Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

John 13:10: Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

John 13:11: For he knew who should betray him; therefore said he, Ye are not all clean.

John 13:12: So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

John 13:13: Ye call me Master and Lord: and ye say well; for so I am.

John 13:14: If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

John 13:15: For I have given you an example, that ye should do as I have done to you.

John 13:16: Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

John 13:17: If ye know these things, happy are ye if ye do them.

John 13:18: I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 13:19: Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

John 13:20: Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

John 13:21: When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

John 13:22: Then the disciples looked one on another, doubting of whom he spake.

John 13:23: Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

John 13:24: Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

John 13:25: He then lying on Jesus' breast saith unto him, Lord, who is it?

John 13:26: Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

John 13:27: And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

John 13:28: Now no man at the table knew for what intent he spake this unto him.

John 13:29: For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

John 13:30: He then having received the sop went immediately out: and it was night.

John 13:31: Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

John 13:32: If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

John 13:33: Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

John 13:34: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

John 13:35: By this shall all men know that ye are my disciples, if ye have love one to another.

John 13:36: Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

John 13:37: Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

John 13:38: Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John 14:1: Let not your heart be troubled: ye believe in God, believe also in me.

John 14:2: In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

John 14:3: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 14:4: And whither I go ye know, and the way ye know.

John 14:5: Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

John 14:6: Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:7: If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

John 14:8: Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

John 14:9: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

John 14:10: Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:11: Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

John 14:12: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John 14:13: And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

John 14:14: If ye shall ask any thing in my name, I will do it.

John 14:15: If ye love me, keep my commandments.

John 14:16: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:17: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:18: I will not leave you comfortless: I will come to you.

John 14:19: Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

John 14:20: At that day ye shall know that I am in my Father, and ye in me, and I in you.

John 14:21: He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 14:22: Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

John 14:23: Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 14:24: He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

John 14:25: These things have I spoken unto you, being yet present with you.

John 14:26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall

teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 14:27: Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 14:28: Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 14:29: And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

John 14:30: Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

John 14:31: But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15:1: I am the true vine, and my Father is the husbandman.

John 15:2: Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

John 15:3: Now ye are clean through the word which I have spoken unto you.

John 15:4: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

John 15:5: I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:6: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

John 15:7: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:8: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

John 15:9: As the Father hath loved me, so have I loved you: continue ye in my love.



John 15:10: If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

John 15:11: These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

John 15:12: This is my commandment, That ye love one another, as I have loved you.

John 15:13: Greater love hath no man than this, that a man lay down his life for his friends.

John 15:14: Ye are my friends, if ye do whatsoever I command you.

John 15:15: Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

John 15:16: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 15:17: These things I command you, that ye love one another.

John 15:18: If the world hate you, ye know that it hated me before it hated you.

John 15:19: If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

John 15:20: Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

John 15:21: But all these things will they do unto you for my name's sake, because they know not him that sent me.

John 15:22: If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

John 15:23: He that hateth me hateth my Father also.

John 15:24: If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

John 15:25: But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

John 15:26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 15:27: And ye also shall bear witness, because ye have been with me from the beginning.

John 16:1: These things have I spoken unto you, that ye should not be offended.

John 16:2: They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

John 16:3: And these things will they do unto you, because they have not known the Father, nor me.

John 16:4: But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

John 16:5: But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

John 16:6: But because I have said these things unto you, sorrow hath filled your heart.

John 16:7: Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:9: Of sin, because they believe not on me;

John 16:10: Of righteousness, because I go to my Father, and ye see me no more;

John 16:11: Of judgment, because the prince of this world is judged.

John 16:12: I have yet many things to say unto you, but ye cannot bear them now.

John 16:13: Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

John 16:14: He shall glorify me: for he shall receive of mine, and shall shew it unto you.

John 16:15: All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

John 16:16: A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

John 16:17: Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

John 16:18: They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

John 16:19: Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

John 16:20: Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

John 16:21: A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

John 16:22: And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

John 16:23: And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

John 16:24: Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

John 16:25: These things have I spoken unto you in proverbs: but the time cometh, when I shall no more

Speak unto you in proverbs, but I shall shew you plainly of the Father.

John 16:26: At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

John 16:27: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

John 16:28: I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

John 16:29: His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

John 16:30: Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

John 16:31: Jesus answered them, Do ye now believe?

John 16:32: Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

John 16:33: These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 17:1: These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

John 17:2: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

John 17:3: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John 17:4: I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 17:5: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17:6: I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

John 17:7: Now they have known that all things whatsoever thou hast given me are of thee.

John 17:8: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:9: I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

John 17:10: And all mine are thine, and thine are mine; and I am glorified in them.

John 17:11: And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

John 17:12: While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 17:13: And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

John 17:14: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

John 17:15: I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

John 17:16: They are not of the world, even as I am not of the world.

John 17:17: Sanctify them through thy truth: thy word is truth.

John 17:18: As thou hast sent me into the world, even so have I also sent them into the world.

John 17:19: And for their sakes I sanctify myself, that they also might be sanctified through the truth.

John 17:20: Neither pray I for these alone, but for them also which shall believe on me through their word;

John 17:21: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

John 17:22: And the glory which thou gavest me I have given them; that they may be one, even as we are one:

John 17:23: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

John 17:24: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

John 17:25: O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

John 17:26: And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 18:1: When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

John 18:2: And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

John 18:3: Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

John 18:4: Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

John 18:5: They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

John 18:6: As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

John 18:7: Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

John 18:8: Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

John 18:9: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

John 18:10: Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

John 18:11: Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

John 18:12: Then the band and the captain and officers of the Jews took Jesus, and bound him,

John 18:13: And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

John 18:14: Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

John 18:15: And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

John 18:16: But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

John 18:17: Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

John 18:18: And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

John 18:19: The high priest then asked Jesus of his disciples, and of his doctrine.

John 18:20: Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

John 18:21: Why askest thou me? ask them which heard me, what I have said unto them: behold, they know

what I said.

John 18:22: And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

John 18:23: Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

John 18:24: Now Annas had sent him bound unto Caiaphas the high priest.

John 18:25: And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

John 18:26: One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

John 18:27: Peter then denied again: and immediately the cock crew.

John 18:28: Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

John 18:29: Pilate then went out unto them, and said, What accusation bring ye against this man?

John 18:30: They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

John 18:31: Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

John 18:32: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

John 18:33: Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

John 18:34: Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

John 18:35: Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?



John 18:36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

John 18:37: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

John 18:38: Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

John 18:39: But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

John 18:40: Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1: Then Pilate therefore took Jesus, and scourged him.

John 19:2: And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

John 19:3: And said, Hail, King of the Jews! and they smote him with their hands.

John 19:4: Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

John 19:5: Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

John 19:6: When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

John 19:7: The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

John 19:8: When Pilate therefore heard that saying, he was the more afraid;

John 19:9: And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

John 19:10: Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

John 19:11: Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

John 19:12: And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Csar's friend: whosoever maketh himself a king speaketh against Csar.

John 19:13: When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

John 19:14: And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

John 19:15: But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Csar.

John 19:16: Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

John 19:17: And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

John 19:18: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

John 19:19: And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

John 19:20: This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

John 19:21: Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

John 19:22: Pilate answered, What I have written I have written.

John 19:23: Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

John 19:24: They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

John 19:25: Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

John 19:26: When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

John 19:27: Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

John 19:28: After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 19:29: Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

John 19:30: When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

John 19:31: The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

John 19:32: Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

John 19:33: But when they came to Jesus, and saw that he was dead already, they brake not his legs:

John 19:34: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

John 19:35: And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye

might believe.

John 19:36: For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

John 19:37: And again another scripture saith, They shall look on him whom they pierced.

John 19:38: And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

John 19:39: And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

John 19:40: Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

John 19:41: Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

John 19:42: There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

John 20:1: The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

John 20:2: Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

John 20:3: Peter therefore went forth, and that other disciple, and came to the sepulchre.

John 20:4: So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

John 20:5: And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

John 20:6: Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

John 20:7: And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

John 20:8: Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John 20:9: For as yet they knew not the scripture, that he must rise again from the dead.

John 20:10: Then the disciples went away again unto their own home.

John 20:11: But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

John 20:12: And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

John 20:13: And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

John 20:14: And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

John 20:15: Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

John 20:16: Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

John 20:17: Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

John 20:18: Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

John 20:19: Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came

Jesus and stood in the midst, and saith unto them, Peace be unto you.

John 20:20: And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

John 20:21: Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

John 20:22: And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

John 20:23: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

John 20:24: But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:25: The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20:26: And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

John 20:27: Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

John 20:28: And Thomas answered and said unto him, My Lord and my God.

John 20:29: Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

John 20:30: And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

John 20:31: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 21:1: After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

John 21:2: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

John 21:3: Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

John 21:4: But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

John 21:5: Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

John 21:6: And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

John 21:7: Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

John 21:8: And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

John 21:9: As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

John 21:10: Jesus saith unto them, Bring of the fish which ye have now caught.

John 21:11: Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

John 21:12: Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

John 21:13: Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

John 21:14: This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

John 21:15: So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

John 21:16: He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

John 21:17: He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

John 21:18: Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

John 21:19: This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

John 21:20: Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

John 21:21: Peter seeing him saith to Jesus, Lord, and what shall this man do?

John 21:22: Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

John 21:23: Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

John 21:24: This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

John 21:25: And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.



## 6.2 1 John

I John 1:1: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

I John 1:2: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

I John 1:3: That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

I John 1:4: And these things write we unto you, that your joy may be full.

I John 1:5: This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

I John 1:6: If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

I John 1:7: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

I John 1:8: If we say that we have no sin, we deceive ourselves, and the truth is not in us.

I John 1:9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I John 1:10: If we say that we have not sinned, we make him a liar, and his word is not in us.

I John 2:1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

I John 2:2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

I John 2:3: And hereby we do know that we know him, if we keep his commandments.

I John 2:4: He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in

him.

I John 2:5: But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

I John 2:6: He that saith he abideth in him ought himself also so to walk, even as he walked.

I John 2:7: Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

I John 2:8: Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

I John 2:9: He that saith he is in the light, and hateth his brother, is in darkness even until now.

I John 2:10: He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

I John 2:11: But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I John 2:12: I write unto you, little children, because your sins are forgiven you for his name's sake.

I John 2:13: I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I John 2:14: I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

I John 2:15: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

I John 2:16: For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

I John 2:17: And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

I John 2:18: Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

I John 2:19: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

I John 2:20: But ye have an unction from the Holy One, and ye know all things.

I John 2:21: I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

I John 2:22: Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

I John 2:23: Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

I John 2:24: Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

I John 2:25: And this is the promise that he hath promised us, even eternal life.

I John 2:26: These things have I written unto you concerning them that seduce you.

I John 2:27: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

I John 2:28: And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

I John 2:29: If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I John 3:1: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

I John 3:2: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

I John 3:3: And every man that hath this hope in him purifieth himself, even as he is pure.

I John 3:4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

I John 3:5: And ye know that he was manifested to take away our sins; and in him is no sin.

I John 3:6: Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

I John 3:7: Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

I John 3:8: He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

I John 3:9: Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

I John 3:10: In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

I John 3:11: For this is the message that ye heard from the beginning, that we should love one another.

I John 3:12: Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

I John 3:13: Marvel not, my brethren, if the world hate you.

I John 3:14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I John 3:15: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

I John 3:16: Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

I John 3:17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

I John 3:18: My little children, let us not love in word, neither in tongue; but in deed and in truth.

I John 3:19: And hereby we know that we are of the truth, and shall assure our hearts before him.

I John 3:20: For if our heart condemn us, God is greater than our heart, and knoweth all things.

I John 3:21: Beloved, if our heart condemn us not, then have we confidence toward God.

I John 3:22: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

I John 3:23: And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

I John 3:24: And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

I John 4:1: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

I John 4:2: Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

I John 4:3: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

I John 4:4: Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

I John 4:5: They are of the world: therefore speak they of the world, and the world heareth them.

I John 4:6: We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we

the spirit of truth, and the spirit of error.

I John 4:7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

I John 4:8: He that loveth not knoweth not God; for God is love.

I John 4:9: In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

I John 4:10: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

I John 4:11: Beloved, if God so loved us, we ought also to love one another.

I John 4:12: No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

I John 4:13: Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

I John 4:14: And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

I John 4:15: Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

I John 4:16: And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

I John 4:17: Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

I John 4:18: There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

I John 4:19: We love him, because he first loved us.

I John 4:20: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

I John 4:21: And this commandment have we from him, That he who loveth God love his brother also.

I John 5:1: Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that

begat loveth him also that is begotten of him.

I John 5:2: By this we know that we love the children of God, when we love God, and keep his commandments.

I John 5:3: For this is the love of God, that we keep his commandments: and his commandments are not grievous.

I John 5:4: For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

I John 5:5: Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

I John 5:6: This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

I John 5:7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

I John 5:8: And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

I John 5:9: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

I John 5:10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

I John 5:11: And this is the record, that God hath given to us eternal life, and this life is in his Son.

I John 5:12: He that hath the Son hath life; and he that hath not the Son of God hath not life.

I John 5:13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

I John 5:14: And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

I John 5:15: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

I John 5:16: If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

I John 5:17: All unrighteousness is sin: and there is a sin not unto death.

I John 5:18: We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

I John 5:19: And we know that we are of God, and the whole world lieth in wickedness.

I John 5:20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

I John 5:21: Little children, keep yourselves from idols. Amen.

## 6.3 2 John

II John 1:1: The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

II John 1:2: For the truth's sake, which dwelleth in us, and shall be with us for ever.

II John 1:3: Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

II John 1:4: I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

II John 1:5: And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

II John 1:6: And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.



II John 1:7: For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

II John 1:8: Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

II John 1:9: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

II John 1:10: If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

II John 1:11: For he that biddeth him God speed is partaker of his evil deeds.

II John 1:12: Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

II John 1:13: The children of thy elect sister greet thee. Amen.

## 6.4 3 John

III John 1:1: The elder unto the wellbeloved Gaius, whom I love in the truth.

III John 1:2: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

III John 1:3: For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

III John 1:4: I have no greater joy than to hear that my children walk in truth.

III John 1:5: Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

III John 1:6: Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

III John 1:7: Because that for his name's sake they went forth, taking nothing of the Gentiles.

III John 1:8: We therefore ought to receive such, that we might be fellowhelpers to the truth.

III John 1:9: I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

III John 1:10: Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

III John 1:11: Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

III John 1:12: Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

III John 1:13: I had many things to write, but I will not with ink and pen write unto thee:

III John 1:14: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

## 6.5 Gospel of Matthew

Matthew 1:1: The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:2: Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Matthew 1:3: And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Matthew 1:4: And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matthew 1:5: And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Matthew 1:6: And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

Matthew 1:7: And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Matthew 1:8: And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Matthew 1:9: And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Matthew 1:10: And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Matthew 1:11: And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Matthew 1:12: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Matthew 1:13: And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Matthew 1:14: And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

Matthew 1:15: And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Matthew 1:16: And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Matthew 1:17: So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Matthew 1:18: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Matthew 1:19: Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

Matthew 1:20: But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Matthew 1:21: And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 1:22: Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Matthew 1:23: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Matthew 1:24: Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Matthew 1:25: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew 2:1: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Matthew 2:2: Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matthew 2:3: When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Matthew 2:4: And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Matthew 2:5: And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Matthew 2:6: And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Matthew 2:7: Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

Matthew 2:8: And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Matthew 2:9: When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Matthew 2:10: When they saw the star, they rejoiced with exceeding great joy.

Matthew 2:11: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 2:12: And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Matthew 2:13: And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Matthew 2:14: When he arose, he took the young child and his mother by night, and departed into Egypt:

Matthew 2:15: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew 2:16: Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Matthew 2:17: Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Matthew 2:18: In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Matthew 2:19: But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

Matthew 2:20: Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

Matthew 2:21: And he arose, and took the young child and his mother, and came into the land of Israel.

Matthew 2:22: But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of

God in a dream, he turned aside into the parts of Galilee:

Matthew 2:23: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matthew 3:1: In those days came John the Baptist, preaching in the wilderness of Judaea,

Matthew 3:2: And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 3:3: For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Matthew 3:4: And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Matthew 3:5: Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Matthew 3:6: And were baptized of him in Jordan, confessing their sins.

Matthew 3:7: But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Matthew 3:8: Bring forth therefore fruits meet for repentance:

Matthew 3:9: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Matthew 3:10: And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 3:11: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Matthew 3:12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matthew 3:13: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Matthew 3:14: But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

Matthew 3:15: And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Matthew 3:16: And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Matthew 3:17: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 4:1: Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Matthew 4:2: And when he had fasted forty days and forty nights, he was afterward an hungred.

Matthew 4:3: And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Matthew 4:4: But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 4:5: Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Matthew 4:6: And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Matthew 4:7: Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Matthew 4:8: Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Matthew 4:9: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Matthew 4:10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 4:11: Then the devil leaveth him, and, behold, angels came and ministered unto him.

Matthew 4:12: Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Matthew 4:13: And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

Matthew 4:14: That it might be fulfilled which was spoken by Esaias the prophet, saying,

Matthew 4:15: The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Matthew 4:16: The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Matthew 4:17: From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matthew 4:18: And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Matthew 4:19: And he saith unto them, Follow me, and I will make you fishers of men.

Matthew 4:20: And they straightway left their nets, and followed him.

Matthew 4:21: And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Matthew 4:22: And they immediately left the ship and their father, and followed him.

Matthew 4:23: And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Matthew 4:24: And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.



Matthew 4:25: And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Matthew 5:1: And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Matthew 5:2: And he opened his mouth, and taught them, saying,

Matthew 5:3: Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Matthew 5:4: Blessed are they that mourn: for they shall be comforted.

Matthew 5:5: Blessed are the meek: for they shall inherit the earth.

Matthew 5:6: Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matthew 5:7: Blessed are the merciful: for they shall obtain mercy.

Matthew 5:8: Blessed are the pure in heart: for they shall see God.

Matthew 5:9: Blessed are the peacemakers: for they shall be called the children of God.

Matthew 5:10: Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Matthew 5:11: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Matthew 5:12: Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matthew 5:13: Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Matthew 5:14: Ye are the light of the world. A city that is set on an hill cannot be hid.

Matthew 5:15: Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Matthew 5:16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5:17: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Matthew 5:18: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 5:19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Matthew 5:20: For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matthew 5:21: Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matthew 5:22: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Matthew 5:23: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Matthew 5:24: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Matthew 5:25: Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Matthew 5:26: Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Matthew 5:27: Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Matthew 5:28: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matthew 5:29: And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matthew 5:30: And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Matthew 5:31: It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

Matthew 5:32: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 5:33: Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Matthew 5:34: But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Matthew 5:35: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Matthew 5:36: Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Matthew 5:37: But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matthew 5:38: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

Matthew 5:39: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Matthew 5:40: And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

Matthew 5:41: And whosoever shall compel thee to go a mile, go with him twain.

Matthew 5:42: Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Matthew 5:43: Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Matthew 5:44: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matthew 5:45: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matthew 5:46: For if ye love them which love you, what reward have ye? do not even the publicans the same?

Matthew 5:47: And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Matthew 5:48: Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 6:1: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Matthew 6:2: Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Matthew 6:3: But when thou doest alms, let not thy left hand know what thy right hand doeth:

Matthew 6:4: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Matthew 6:5: And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Matthew 6:6: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Matthew 6:7: But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be

heard for their much speaking.

Matthew 6:8: Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Matthew 6:9: After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Matthew 6:10: Thy kingdom come. Thy will be done in earth, as it is in heaven.

Matthew 6:11: Give us this day our daily bread.

Matthew 6:12: And forgive us our debts, as we forgive our debtors.

Matthew 6:13: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6:14: For if ye forgive men their trespasses, your heavenly Father will also forgive you:

Matthew 6:15: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matthew 6:16: Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Matthew 6:17: But thou, when thou fastest, anoint thine head, and wash thy face;

Matthew 6:18: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Matthew 6:19: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Matthew 6:20: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Matthew 6:21: For where your treasure is, there will your heart be also.

Matthew 6:22: The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Matthew 6:23: But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Matthew 6:24: No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matthew 6:25: Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Matthew 6:26: Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matthew 6:27: Which of you by taking thought can add one cubit unto his stature?

Matthew 6:28: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Matthew 6:29: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Matthew 6:30: Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Matthew 6:31: Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Matthew 6:32: (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

Matthew 6:33: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 6:34: Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7:1: Judge not, that ye be not judged.

Matthew 7:2: For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Matthew 7:3: And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that

is in thine own eye?

Matthew 7:4: Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Matthew 7:5: Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matthew 7:6: Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matthew 7:7: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

Matthew 7:8: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew 7:9: Or what man is there of you, whom if his son ask bread, will he give him a stone?

Matthew 7:10: Or if he ask a fish, will he give him a serpent?

Matthew 7:11: If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew 7:12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matthew 7:13: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Matthew 7:14: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Matthew 7:15: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matthew 7:16: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Matthew 7:17: Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Matthew 7:19: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 7:20: Wherefore by their fruits ye shall know them.

Matthew 7:21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 7:22: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Matthew 7:23: And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 7:24: Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Matthew 7:25: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Matthew 7:26: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Matthew 7:27: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 7:28: And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Matthew 7:29: For he taught them as one having authority, and not as the scribes.

Matthew 8:1: When he was come down from the mountain, great multitudes followed him.

Matthew 8:2: And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Matthew 8:3: And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.



Matthew 8:4: And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Matthew 8:5: And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

Matthew 8:6: And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Matthew 8:7: And Jesus saith unto him, I will come and heal him.

Matthew 8:8: The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

Matthew 8:9: For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Matthew 8:10: When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Matthew 8:11: And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matthew 8:12: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 8:13: And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Matthew 8:14: And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Matthew 8:15: And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Matthew 8:16: When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

Matthew 8:17: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Matthew 8:18: Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Matthew 8:19: And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Matthew 8:20: And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Matthew 8:21: And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

Matthew 8:22: But Jesus said unto him, Follow me; and let the dead bury their dead.

Matthew 8:23: And when he was entered into a ship, his disciples followed him.

Matthew 8:24: And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Matthew 8:25: And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

Matthew 8:26: And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matthew 8:27: But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Matthew 8:28: And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

Matthew 8:29: And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Matthew 8:30: And there was a good way off from them an herd of many swine feeding.

Matthew 8:31: So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Matthew 8:32: And he said unto them, Go. And when they were come out, they went into the herd of swine:

and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Matthew 8:33: And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

Matthew 8:34: And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Matthew 9:1: And he entered into a ship, and passed over, and came into his own city.

Matthew 9:2: And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Matthew 9:3: And, behold, certain of the scribes said within themselves, This man blasphemeth.

Matthew 9:4: And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Matthew 9:5: For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

Matthew 9:6: But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

Matthew 9:7: And he arose, and departed to his house.

Matthew 9:8: But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

Matthew 9:9: And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Matthew 9:10: And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

Matthew 9:11: And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Matthew 9:12: But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Matthew 9:13: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matthew 9:14: Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Matthew 9:15: And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Matthew 9:16: No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Matthew 9:17: Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Matthew 9:18: While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Matthew 9:19: And Jesus arose, and followed him, and so did his disciples.

Matthew 9:20: And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

Matthew 9:21: For she said within herself, If I may but touch his garment, I shall be whole.

Matthew 9:22: But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Matthew 9:23: And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

Matthew 9:24: He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Matthew 9:25: But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Matthew 9:26: And the fame hereof went abroad into all that land.

Matthew 9:27: And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

Matthew 9:28: And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Matthew 9:29: Then touched he their eyes, saying, According to your faith be it unto you.

Matthew 9:30: And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

Matthew 9:31: But they, when they were departed, spread abroad his fame in all that country.

Matthew 9:32: As they went out, behold, they brought to him a dumb man possessed with a devil.

Matthew 9:33: And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Matthew 9:34: But the Pharisees said, He casteth out devils through the prince of the devils.

Matthew 9:35: And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Matthew 9:36: But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Matthew 9:37: Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

Matthew 9:38: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matthew 10:1: And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matthew 10:2: Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his

brother;

Matthew 10:3: Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Matthew 10:4: Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthew 10:5: These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Matthew 10:6: But go rather to the lost sheep of the house of Israel.

Matthew 10:7: And as ye go, preach, saying, The kingdom of heaven is at hand.

Matthew 10:8: Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Matthew 10:9: Provide neither gold, nor silver, nor brass in your purses,

Matthew 10:10: Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Matthew 10:11: And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Matthew 10:12: And when ye come into an house, salute it.

Matthew 10:13: And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Matthew 10:14: And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Matthew 10:15: Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

Matthew 10:16: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Matthew 10:17: But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matthew 10:18: And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Matthew 10:19: But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Matthew 10:20: For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Matthew 10:21: And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

Matthew 10:22: And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Matthew 10:23: But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Matthew 10:24: The disciple is not above his master, nor the servant above his lord.

Matthew 10:25: It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Matthew 10:26: Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Matthew 10:27: What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Matthew 10:28: And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Matthew 10:29: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Matthew 10:30: But the very hairs of your head are all numbered.

Matthew 10:31: Fear ye not therefore, ye are of more value than many sparrows.

Matthew 10:32: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Matthew 10:33: But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matthew 10:34: Think not that I am come to send peace on earth: I came not to send peace, but a sword.

Matthew 10:35: For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Matthew 10:36: And a man's foes shall be they of his own household.

Matthew 10:37: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Matthew 10:38: And he that taketh not his cross, and followeth after me, is not worthy of me.

Matthew 10:39: He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matthew 10:40: He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

Matthew 10:41: He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

Matthew 10:42: And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew 11:1: And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Matthew 11:2: Now when John had heard in the prison the works of Christ, he sent two of his disciples,

Matthew 11:3: And said unto him, Art thou he that should come, or do we look for another?

Matthew 11:4: Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:



Matthew 11:5: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Matthew 11:6: And blessed is he, whosoever shall not be offended in me.

Matthew 11:7: And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Matthew 11:8: But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

Matthew 11:9: But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Matthew 11:10: For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Matthew 11:11: Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Matthew 11:12: And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 11:13: For all the prophets and the law prophesied until John.

Matthew 11:14: And if ye will receive it, this is Elias, which was for to come.

Matthew 11:15: He that hath ears to hear, let him hear.

Matthew 11:16: But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

Matthew 11:17: And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Matthew 11:18: For John came neither eating nor drinking, and they say, He hath a devil.

Matthew 11:19: The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a

winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Matthew 11:20: Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Matthew 11:21: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Matthew 11:22: But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

Matthew 11:23: And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Matthew 11:24: But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Matthew 11:25: At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Matthew 11:26: Even so, Father: for so it seemed good in thy sight.

Matthew 11:27: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Matthew 11:28: Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Matthew 11:29: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matthew 11:30: For my yoke is easy, and my burden is light.

Matthew 12:1: At that time Jesus went on the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn, and to eat.

Matthew 12:2: But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Matthew 12:3: But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Matthew 12:4: How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Matthew 12:5: Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Matthew 12:6: But I say unto you, That in this place is one greater than the temple.

Matthew 12:7: But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Matthew 12:8: For the Son of man is Lord even of the sabbath day.

Matthew 12:9: And when he was departed thence, he went into their synagogue:

Matthew 12:10: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

Matthew 12:11: And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

Matthew 12:12: How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Matthew 12:13: Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Matthew 12:14: Then the Pharisees went out, and held a council against him, how they might destroy him.

Matthew 12:15: But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Matthew 12:16: And charged them that they should not make him known:

Matthew 12:17: That it might be fulfilled which was spoken by Esaias the prophet, saying,

Matthew 12:18: Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

Matthew 12:19: He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Matthew 12:20: A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Matthew 12:21: And in his name shall the Gentiles trust.

Matthew 12:22: Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Matthew 12:23: And all the people were amazed, and said, Is not this the son of David?

Matthew 12:24: But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

Matthew 12:25: And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

Matthew 12:26: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Matthew 12:27: And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

Matthew 12:28: But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Matthew 12:29: Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Matthew 12:30: He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Matthew 12:31: Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but

the blasphemy against the Holy Ghost shall not be forgiven unto men.

Matthew 12:32: And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Matthew 12:33: Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Matthew 12:34: O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Matthew 12:35: A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Matthew 12:36: But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Matthew 12:37: For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 12:38: Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

Matthew 12:39: But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Matthew 12:40: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 12:41: The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Matthew 12:42: The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Matthew 12:43: When the unclean spirit is gone out

of a man, he walketh through dry places, seeking rest, and findeth none.

Matthew 12:44: Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Matthew 12:45: Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Matthew 12:46: While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Matthew 12:47: Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Matthew 12:48: But he answered and said unto him that told him, Who is my mother? and who are my brethren?

Matthew 12:49: And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

Matthew 12:50: For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 13:1: The same day went Jesus out of the house, and sat by the sea side.

Matthew 13:2: And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Matthew 13:3: And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

Matthew 13:4: And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Matthew 13:5: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Matthew 13:6: And when the sun was up, they were scorched; and because they had no root, they withered away.

Matthew 13:7: And some fell among thorns; and the thorns sprung up, and choked them:

Matthew 13:8: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Matthew 13:9: Who hath ears to hear, let him hear.

Matthew 13:10: And the disciples came, and said unto him, Why speakest thou unto them in parables?

Matthew 13:11: He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Matthew 13:12: For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Matthew 13:13: Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Matthew 13:14: And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Matthew 13:15: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Matthew 13:16: But blessed are your eyes, for they see: and your ears, for they hear.

Matthew 13:17: For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Matthew 13:18: Hear ye therefore the parable of the sower.

Matthew 13:19: When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Matthew 13:20: But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Matthew 13:21: Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Matthew 13:22: He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Matthew 13:23: But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Matthew 13:24: Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Matthew 13:25: But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Matthew 13:26: But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Matthew 13:27: So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Matthew 13:28: He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

Matthew 13:29: But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Matthew 13:30: Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matthew 13:31: Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13:32: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.



Matthew 13:33: Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Matthew 13:34: All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Matthew 13:35: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Matthew 13:36: Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

Matthew 13:37: He answered and said unto them, He that soweth the good seed is the Son of man;

Matthew 13:38: The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

Matthew 13:39: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

Matthew 13:40: As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Matthew 13:41: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

Matthew 13:42: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matthew 13:43: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthew 13:44: Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Matthew 13:45: Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Matthew 13:46: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Matthew 13:47: Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13:48: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

Matthew 13:49: So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Matthew 13:50: And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Matthew 13:51: Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Matthew 13:52: Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Matthew 13:53: And it came to pass, that when Jesus had finished these parables, he departed thence.

Matthew 13:54: And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Matthew 13:55: Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Matthew 13:56: And his sisters, are they not all with us? Whence then hath this man all these things?

Matthew 13:57: And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Matthew 13:58: And he did not many mighty works there because of their unbelief.

Matthew 14:1: At that time Herod the tetrarch heard of the fame of Jesus,

Matthew 14:2: And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Matthew 14:3: For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

Matthew 14:4: For John said unto him, It is not lawful for thee to have her.

Matthew 14:5: And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matthew 14:6: But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Matthew 14:7: Whereupon he promised with an oath to give her whatsoever she would ask.

Matthew 14:8: And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

Matthew 14:9: And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

Matthew 14:10: And he sent, and beheaded John in the prison.

Matthew 14:11: And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Matthew 14:12: And his disciples came, and took up the body, and buried it, and went and told Jesus.

Matthew 14:13: When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

Matthew 14:14: And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Matthew 14:15: And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

Matthew 14:16: But Jesus said unto them, They need not depart; give ye them to eat.

Matthew 14:17: And they say unto him, We have here but five loaves, and two fishes.

Matthew 14:18: He said, Bring them hither to me.

Matthew 14:19: And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Matthew 14:20: And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

Matthew 14:21: And they that had eaten were about five thousand men, beside women and children.

Matthew 14:22: And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Matthew 14:23: And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

Matthew 14:24: But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

Matthew 14:25: And in the fourth watch of the night Jesus went unto them, walking on the sea.

Matthew 14:26: And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Matthew 14:27: But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

Matthew 14:28: And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

Matthew 14:29: And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Matthew 14:30: But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

Matthew 14:31: And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Matthew 14:32: And when they were come into the ship, the wind ceased.

Matthew 14:33: Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Matthew 14:34: And when they were gone over, they came into the land of Gennesaret.

Matthew 14:35: And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

Matthew 14:36: And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Matthew 15:1: Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Matthew 15:2: Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Matthew 15:3: But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Matthew 15:4: For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Matthew 15:5: But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

Matthew 15:6: And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Matthew 15:7: Ye hypocrites, well did Esaias prophesy of you, saying,

Matthew 15:8: This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Matthew 15:9: But in vain they do worship me, teaching for doctrines the commandments of men.

Matthew 15:10: And he called the multitude, and said unto them, Hear, and understand:

Matthew 15:11: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Matthew 15:12: Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

Matthew 15:13: But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Matthew 15:14: Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Matthew 15:15: Then answered Peter and said unto him, Declare unto us this parable.

Matthew 15:16: And Jesus said, Are ye also yet without understanding?

Matthew 15:17: Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Matthew 15:18: But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Matthew 15:19: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Matthew 15:20: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Matthew 15:21: Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Matthew 15:22: And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

Matthew 15:23: But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Matthew 15:24: But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Matthew 15:25: Then came she and worshipped him, saying, Lord, help me.

Matthew 15:26: But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Matthew 15:27: And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Matthew 15:28: Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as

thou wilt. And her daughter was made whole from that very hour.

Matthew 15:29: And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

Matthew 15:30: And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Matthew 15:31: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Matthew 15:32: Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Matthew 15:33: And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

Matthew 15:34: And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

Matthew 15:35: And he commanded the multitude to sit down on the ground.

Matthew 15:36: And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Matthew 15:37: And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

Matthew 15:38: And they that did eat were four thousand men, beside women and children.

Matthew 15:39: And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Matthew 16:1: The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Matthew 16:2: He answered and said unto them, When it is evening, ye say, It will be fair weather: for the

sky is red.

Matthew 16:3: And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Matthew 16:4: A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 16:5: And when his disciples were come to the other side, they had forgotten to take bread.

Matthew 16:6: Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Matthew 16:7: And they reasoned among themselves, saying, It is because we have taken no bread.

Matthew 16:8: Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Matthew 16:9: Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

Matthew 16:10: Neither the seven loaves of the four thousand, and how many baskets ye took up?

Matthew 16:11: How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12: Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Matthew 16:13: When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Matthew 16:14: And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Matthew 16:15: He saith unto them, But whom say ye that I am?

Matthew 16:16: And Simon Peter answered and said, Thou art the Christ, the Son of the living God.



Matthew 16:17: And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Matthew 16:18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 16:19: And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 16:20: Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Matthew 16:21: From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matthew 16:22: Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Matthew 16:23: But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Matthew 16:24: Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Matthew 16:25: For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Matthew 16:26: For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Matthew 16:27: For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew 16:28: Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matthew 17:1: And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into

an high mountain apart,

Matthew 17:2: And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Matthew 17:3: And, behold, there appeared unto them Moses and Elias talking with him.

Matthew 17:4: Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Matthew 17:5: While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Matthew 17:6: And when the disciples heard it, they fell on their face, and were sore afraid.

Matthew 17:7: And Jesus came and touched them, and said, Arise, and be not afraid.

Matthew 17:8: And when they had lifted up their eyes, they saw no man, save Jesus only.

Matthew 17:9: And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Matthew 17:10: And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Matthew 17:11: And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

Matthew 17:12: But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Matthew 17:13: Then the disciples understood that he spake unto them of John the Baptist.

Matthew 17:14: And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Matthew 17:15: Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Matthew 17:16: And I brought him to thy disciples, and they could not cure him.

Matthew 17:17: Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Matthew 17:18: And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Matthew 17:19: Then came the disciples to Jesus apart, and said, Why could not we cast him out?

Matthew 17:20: And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Matthew 17:21: Howbeit this kind goeth not out but by prayer and fasting.

Matthew 17:22: And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Matthew 17:23: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Matthew 17:24: And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

Matthew 17:25: He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Matthew 17:26: Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Matthew 17:27: Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18:1: At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matthew 18:2: And Jesus called a little child unto him, and set him in the midst of them,

Matthew 18:3: And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Matthew 18:4: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matthew 18:5: And whoso shall receive one such little child in my name receiveth me.

Matthew 18:6: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matthew 18:7: Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Matthew 18:8: Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Matthew 18:9: And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Matthew 18:10: Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Matthew 18:11: For the Son of man is come to save that which was lost.

Matthew 18:12: How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Matthew 18:13: And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Matthew 18:14: Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Matthew 18:15: Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Matthew 18:16: But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Matthew 18:17: And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Matthew 18:18: Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Matthew 18:19: Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Matthew 18:20: For where two or three are gathered together in my name, there am I in the midst of them.

Matthew 18:21: Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Matthew 18:22: Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Matthew 18:23: Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Matthew 18:24: And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Matthew 18:25: But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Matthew 18:26: The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Matthew 18:27: Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Matthew 18:28: But the same servant went out, and found one of his fellowservants, which owed him an hun-

dred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Matthew 18:29: And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Matthew 18:30: And he would not: but went and cast him into prison, till he should pay the debt.

Matthew 18:31: So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Matthew 18:32: Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Matthew 18:33: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Matthew 18:34: And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Matthew 18:35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 19:1: And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

Matthew 19:2: And great multitudes followed him; and he healed them there.

Matthew 19:3: The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Matthew 19:4: And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

Matthew 19:5: And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Matthew 19:6: Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Matthew 19:7: They say unto him, Why did Moses then command to give a writing of divorcement, and to

put her away?

Matthew 19:8: He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Matthew 19:9: And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Matthew 19:10: His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

Matthew 19:11: But he said unto them, All men cannot receive this saying, save they to whom it is given.

Matthew 19:12: For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Matthew 19:13: Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

Matthew 19:14: But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Matthew 19:15: And he laid his hands on them, and departed thence.

Matthew 19:16: And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 19:17: And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Matthew 19:18: He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Matthew 19:19: Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Matthew 19:20: The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Matthew 19:21: Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Matthew 19:22: But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Matthew 19:23: Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Matthew 19:24: And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Matthew 19:25: When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Matthew 19:26: But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Matthew 19:27: Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

Matthew 19:28: And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 19:29: And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Matthew 19:30: But many that are first shall be last; and the last shall be first.

Matthew 20:1: For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Matthew 20:2: And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Matthew 20:3: And he went out about the third hour, and saw others standing idle in the marketplace,



Matthew 20:4: And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Matthew 20:5: Again he went out about the sixth and ninth hour, and did likewise.

Matthew 20:6: And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Matthew 20:7: They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

Matthew 20:8: So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

Matthew 20:9: And when they came that were hired about the eleventh hour, they received every man a penny.

Matthew 20:10: But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Matthew 20:11: And when they had received it, they murmured against the goodman of the house,

Matthew 20:12: Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Matthew 20:13: But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Matthew 20:14: Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Matthew 20:15: Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Matthew 20:16: So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 20:17: And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Matthew 20:18: Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Matthew 20:19: And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Matthew 20:20: Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

Matthew 20:21: And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Matthew 20:22: But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

Matthew 20:23: And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Matthew 20:24: And when the ten heard it, they were moved with indignation against the two brethren.

Matthew 20:25: But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

Matthew 20:26: But it shall not be so among you: but whosoever will be great among you, let him be your minister;

Matthew 20:27: And whosoever will be chief among you, let him be your servant:

Matthew 20:28: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:29: And as they departed from Jericho, a great multitude followed him.

Matthew 20:30: And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

Matthew 20:31: And the multitude rebuked them, because they should hold their peace: but they cried the

more, saying, Have mercy on us, O Lord, thou Son of David.

Matthew 20:32: And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

Matthew 20:33: They say unto him, Lord, that our eyes may be opened.

Matthew 20:34: So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Matthew 21:1: And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Matthew 21:2: Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Matthew 21:3: And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Matthew 21:4: All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Matthew 21:5: Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Matthew 21:6: And the disciples went, and did as Jesus commanded them,

Matthew 21:7: And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Matthew 21:8: And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Matthew 21:9: And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 21:10: And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Matthew 21:11: And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Matthew 21:12: And Jesus went into the temple of God, and cast out all them that sold and bought in the

temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Matthew 21:13: And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Matthew 21:14: And the blind and the lame came to him in the temple; and he healed them.

Matthew 21:15: And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Matthew 21:16: And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Matthew 21:17: And he left them, and went out of the city into Bethany; and he lodged there.

Matthew 21:18: Now in the morning as he returned into the city, he hungered.

Matthew 21:19: And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Matthew 21:20: And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Matthew 21:21: Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Matthew 21:22: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Matthew 21:23: And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

Matthew 21:24: And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

Matthew 21:25: The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Matthew 21:26: But if we shall say, Of men; we fear the people; for all hold John as a prophet.

Matthew 21:27: And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Matthew 21:28: But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Matthew 21:29: He answered and said, I will not: but afterward he repented, and went.

Matthew 21:30: And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Matthew 21:31: Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Matthew 21:32: For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Matthew 21:33: Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Matthew 21:34: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

Matthew 21:35: And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Matthew 21:36: Again, he sent other servants more than the first: and they did unto them likewise.

Matthew 21:37: But last of all he sent unto them his son, saying, They will reverence my son.

Matthew 21:38: But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Matthew 21:39: And they caught him, and cast him out of the vineyard, and slew him.

Matthew 21:40: When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

Matthew 21:41: They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Matthew 21:42: Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew 21:43: Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 21:44: And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 21:45: And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Matthew 21:46: But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew 22:1: And Jesus answered and spake unto them again by parables, and said,

Matthew 22:2: The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Matthew 22:3: And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Matthew 22:4: Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Matthew 22:5: But they made light of it, and went their ways, one to his farm, another to his merchandise:

Matthew 22:6: And the remnant took his servants, and entreated them spitefully, and slew them.

Matthew 22:7: But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Matthew 22:8: Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Matthew 22:9: Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Matthew 22:10: So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Matthew 22:11: And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Matthew 22:12: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Matthew 22:13: Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Matthew 22:14: For many are called, but few are chosen.

Matthew 22:15: Then went the Pharisees, and took counsel how they might entangle him in his talk.

Matthew 22:16: And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

Matthew 22:17: Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

Matthew 22:18: But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Matthew 22:19: Shew me the tribute money. And they brought unto him a penny.

Matthew 22:20: And he saith unto them, Whose is this image and superscription?

Matthew 22:21: They say unto him, Csar's. Then saith he unto them, Render therefore unto Csar the things which are Csar's; and unto God the things that are God's.

Matthew 22:22: When they had heard these words, they marvelled, and left him, and went their way.

Matthew 22:23: The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Matthew 22:24: Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Matthew 22:25: Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

Matthew 22:26: Likewise the second also, and the third, unto the seventh.

Matthew 22:27: And last of all the woman died also.

Matthew 22:28: Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Matthew 22:29: Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matthew 22:30: For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 22:31: But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matthew 22:32: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Matthew 22:33: And when the multitude heard this, they were astonished at his doctrine.

Matthew 22:34: But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Matthew 22:35: Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Matthew 22:36: Master, which is the great commandment in the law?



Matthew 22:37: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Matthew 22:38: This is the first and great commandment.

Matthew 22:39: And the second is like unto it, Thou shalt love thy neighbour as thyself.

Matthew 22:40: On these two commandments hang all the law and the prophets.

Matthew 22:41: While the Pharisees were gathered together, Jesus asked them,

Matthew 22:42: Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

Matthew 22:43: He saith unto them, How then doth David in spirit call him Lord, saying,

Matthew 22:44: The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Matthew 22:45: If David then call him Lord, how is he his son?

Matthew 22:46: And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 23:1: Then spake Jesus to the multitude, and to his disciples,

Matthew 23:2: Saying, The scribes and the Pharisees sit in Moses' seat:

Matthew 23:3: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

Matthew 23:4: For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Matthew 23:5: But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Matthew 23:6: And love the uppermost rooms at feasts, and the chief seats in the synagogues,

Matthew 23:7: And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Matthew 23:8: But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Matthew 23:9: And call no man your father upon the earth: for one is your Father, which is in heaven.

Matthew 23:10: Neither be ye called masters: for one is your Master, even Christ.

Matthew 23:11: But he that is greatest among you shall be your servant.

Matthew 23:12: And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Matthew 23:13: But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Matthew 23:14: Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Matthew 23:15: Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Matthew 23:16: Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Matthew 23:17: Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

Matthew 23:18: And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Matthew 23:19: Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Matthew 23:20: Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

Matthew 23:21: And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

Matthew 23:22: And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Matthew 23:23: Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Matthew 23:24: Ye blind guides, which strain at a gnat, and swallow a camel.

Matthew 23:25: Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Matthew 23:26: Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Matthew 23:27: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Matthew 23:28: Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Matthew 23:29: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

Matthew 23:30: And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Matthew 23:31: Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Matthew 23:32: Fill ye up then the measure of your fathers.

Matthew 23:33: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Matthew 23:34: Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Matthew 23:35: That upon you may come all the righteous blood shed upon the earth, from the blood of

righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Matthew 23:36: Verily I say unto you, All these things shall come upon this generation.

Matthew 23:37: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Matthew 23:38: Behold, your house is left unto you desolate.

Matthew 23:39: For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 24:1: And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

Matthew 24:2: And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew 24:3: And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Matthew 24:4: And Jesus answered and said unto them, Take heed that no man deceive you.

Matthew 24:5: For many shall come in my name, saying, I am Christ; and shall deceive many.

Matthew 24:6: And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Matthew 24:7: For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matthew 24:8: All these are the beginning of sorrows.

Matthew 24:9: Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Matthew 24:10: And then shall many be offended, and shall betray one another, and shall hate one another.

Matthew 24:11: And many false prophets shall rise, and shall deceive many.

Matthew 24:12: And because iniquity shall abound, the love of many shall wax cold.

Matthew 24:13: But he that shall endure unto the end, the same shall be saved.

Matthew 24:14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24:15: When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matthew 24:16: Then let them which be in Judaea flee into the mountains:

Matthew 24:17: Let him which is on the housetop not come down to take any thing out of his house:

Matthew 24:18: Neither let him which is in the field return back to take his clothes.

Matthew 24:19: And woe unto them that are with child, and to them that give suck in those days!

Matthew 24:20: But pray ye that your flight be not in the winter, neither on the sabbath day:

Matthew 24:21: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:22: And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:23: Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Matthew 24:24: For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Matthew 24:25: Behold, I have told you before.

Matthew 24:26: Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

Matthew 24:27: For as the lightning cometh out of the east, and shineth even unto the west; so shall also the

coming of the Son of man be.

Matthew 24:28: For wheresoever the carcase is, there will the eagles be gathered together.

Matthew 24:29: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Matthew 24:30: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 24:31: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matthew 24:32: Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Matthew 24:33: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Matthew 24:34: Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Matthew 24:35: Heaven and earth shall pass away, but my words shall not pass away.

Matthew 24:36: But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:37: But as the days of Noe were, so shall also the coming of the Son of man be.

Matthew 24:38: For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Matthew 24:39: And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Matthew 24:40: Then shall two be in the field; the one shall be taken, and the other left.

Matthew 24:41: Two women shall be grinding at the mill; the one shall be taken, and the other left.

Matthew 24:42: Watch therefore: for ye know not what hour your Lord doth come.

Matthew 24:43: But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Matthew 24:44: Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:45: Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Matthew 24:46: Blessed is that servant, whom his lord when he cometh shall find so doing.

Matthew 24:47: Verily I say unto you, That he shall make him ruler over all his goods.

Matthew 24:48: But and if that evil servant shall say in his heart, My lord delayeth his coming;

Matthew 24:49: And shall begin to smite his fellowservants, and to eat and drink with the drunken;

Matthew 24:50: The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

Matthew 24:51: And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 25:1: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:2: And five of them were wise, and five were foolish.

Matthew 25:3: They that were foolish took their lamps, and took no oil with them:

Matthew 25:4: But the wise took oil in their vessels with their lamps.

Matthew 25:5: While the bridegroom tarried, they all slumbered and slept.

Matthew 25:6: And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Matthew 25:7: Then all those virgins arose, and trimmed their lamps.

Matthew 25:8: And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Matthew 25:9: But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Matthew 25:10: And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Matthew 25:11: Afterward came also the other virgins, saying, Lord, Lord, open to us.

Matthew 25:12: But he answered and said, Verily I say unto you, I know you not.

Matthew 25:13: Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25:14: For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Matthew 25:15: And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Matthew 25:16: Then he that had received the five talents went and traded with the same, and made them other five talents.

Matthew 25:17: And likewise he that had received two, he also gained other two.

Matthew 25:18: But he that had received one went and digged in the earth, and hid his lord's money.

Matthew 25:19: After a long time the lord of those servants cometh, and reckoneth with them.

Matthew 25:20: And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Matthew 25:21: His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25:22: He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Matthew 25:23: His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a



few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Matthew 25:24: Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Matthew 25:25: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Matthew 25:26: His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Matthew 25:27: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Matthew 25:28: Take therefore the talent from him, and give it unto him which hath ten talents.

Matthew 25:29: For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Matthew 25:30: And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 25:31: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Matthew 25:32: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Matthew 25:33: And he shall set the sheep on his right hand, but the goats on the left.

Matthew 25:34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matthew 25:35: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matthew 25:36: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matthew 25:37: Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Matthew 25:38: When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Matthew 25:39: Or when saw we thee sick, or in prison, and came unto thee?

Matthew 25:40: And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Matthew 25:41: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Matthew 25:42: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

Matthew 25:43: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Matthew 25:44: Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Matthew 25:45: Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

Matthew 25:46: And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 26:1: And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Matthew 26:2: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Matthew 26:3: Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

Matthew 26:4: And consulted that they might take Jesus by subtilty, and kill him.

Matthew 26:5: But they said, Not on the feast day, lest there be an uproar among the people.

Matthew 26:6: Now when Jesus was in Bethany, in the house of Simon the leper,

Matthew 26:7: There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

Matthew 26:8: But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

Matthew 26:9: For this ointment might have been sold for much, and given to the poor.

Matthew 26:10: When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

Matthew 26:11: For ye have the poor always with you; but me ye have not always.

Matthew 26:12: For in that she hath poured this ointment on my body, she did it for my burial.

Matthew 26:13: Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Matthew 26:14: Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Matthew 26:15: And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Matthew 26:16: And from that time he sought opportunity to betray him.

Matthew 26:17: Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Matthew 26:18: And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

Matthew 26:19: And the disciples did as Jesus had appointed them; and they made ready the passover.

Matthew 26:20: Now when the even was come, he sat down with the twelve.

Matthew 26:21: And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Matthew 26:22: And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

Matthew 26:23: And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

Matthew 26:24: The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

Matthew 26:25: Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Matthew 26:26: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

Matthew 26:27: And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Matthew 26:28: For this is my blood of the new testament, which is shed for many for the remission of sins.

Matthew 26:29: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Matthew 26:30: And when they had sung an hymn, they went out into the mount of Olives.

Matthew 26:31: Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Matthew 26:32: But after I am risen again, I will go before you into Galilee.

Matthew 26:33: Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Matthew 26:34: Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Matthew 26:35: Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Matthew 26:36: Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

Matthew 26:37: And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Matthew 26:38: Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Matthew 26:39: And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

Matthew 26:40: And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Matthew 26:41: Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matthew 26:42: He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Matthew 26:43: And he came and found them asleep again: for their eyes were heavy.

Matthew 26:44: And he left them, and went away again, and prayed the third time, saying the same words.

Matthew 26:45: Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Matthew 26:46: Rise, let us be going: behold, he is at hand that doth betray me.

Matthew 26:47: And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Matthew 26:48: Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

Matthew 26:49: And forthwith he came to Jesus, and said, Hail, master; and kissed him.

Matthew 26:50: And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Matthew 26:51: And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Matthew 26:52: Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Matthew 26:53: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Matthew 26:54: But how then shall the scriptures be fulfilled, that thus it must be?

Matthew 26:55: In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Matthew 26:56: But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Matthew 26:57: And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

Matthew 26:58: But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Matthew 26:59: Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

Matthew 26:60: But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

Matthew 26:61: And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

Matthew 26:62: And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

Matthew 26:63: But Jesus held his peace. And the high priest answered and said unto him, I adjure thee

by the living God, that thou tell us whether thou be the Christ, the Son of God.

Matthew 26:64: Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Matthew 26:65: Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

Matthew 26:66: What think ye? They answered and said, He is guilty of death.

Matthew 26:67: Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Matthew 26:68: Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Matthew 26:69: Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

Matthew 26:70: But he denied before them all, saying, I know not what thou sayest.

Matthew 26:71: And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

Matthew 26:72: And again he denied with an oath, I do not know the man.

Matthew 26:73: And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Matthew 26:74: Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

Matthew 26:75: And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Matthew 27:1: When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

Matthew 27:2: And when they had bound him, they

led him away, and delivered him to Pontius Pilate the governor.

Matthew 27:3: Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Matthew 27:4: Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

Matthew 27:5: And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Matthew 27:6: And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Matthew 27:7: And they took counsel, and bought with them the potter's field, to bury strangers in.

Matthew 27:8: Wherefore that field was called, The field of blood, unto this day.

Matthew 27:9: Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

Matthew 27:10: And gave them for the potter's field, as the Lord appointed me.

Matthew 27:11: And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Matthew 27:12: And when he was accused of the chief priests and elders, he answered nothing.

Matthew 27:13: Then said Pilate unto him, Hearest thou not how many things they witness against thee?

Matthew 27:14: And he answered him to never a word; insomuch that the governor marvelled greatly.

Matthew 27:15: Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

Matthew 27:16: And they had then a notable prisoner, called Barabbas.

Matthew 27:17: Therefore when they were gathered



together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Matthew 27:18: For he knew that for envy they had delivered him.

Matthew 27:19: When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Matthew 27:20: But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Matthew 27:21: The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Matthew 27:22: Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Matthew 27:23: And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Matthew 27:24: When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Matthew 27:25: Then answered all the people, and said, His blood be on us, and on our children.

Matthew 27:26: Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Matthew 27:27: Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

Matthew 27:28: And they stripped him, and put on him a scarlet robe.

Matthew 27:29: And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Matthew 27:30: And they spit upon him, and took the reed, and smote him on the head.

Matthew 27:31: And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Matthew 27:32: And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Matthew 27:33: And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Matthew 27:34: They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Matthew 27:35: And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Matthew 27:36: And sitting down they watched him there;

Matthew 27:37: And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Matthew 27:38: Then were there two thieves crucified with him, one on the right hand, and another on the left.

Matthew 27:39: And they that passed by reviled him, wagging their heads,

Matthew 27:40: And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Matthew 27:41: Likewise also the chief priests mocking him, with the scribes and elders, said,

Matthew 27:42: He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Matthew 27:43: He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Matthew 27:44: The thieves also, which were crucified with him, cast the same in his teeth.

Matthew 27:45: Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matthew 27:46: And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that

is to say, My God, my God, why hast thou forsaken me?

Matthew 27:47: Some of them that stood there, when they heard that, said, This man calleth for Elias.

Matthew 27:48: And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

Matthew 27:49: The rest said, Let be, let us see whether Elias will come to save him.

Matthew 27:50: Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matthew 27:51: And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Matthew 27:52: And the graves were opened; and many bodies of the saints which slept arose,

Matthew 27:53: And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Matthew 27:54: Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Matthew 27:55: And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Matthew 27:56: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Matthew 27:57: When the even was come, there came a rich man of Arimatha, named Joseph, who also himself was Jesus' disciple:

Matthew 27:58: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

Matthew 27:59: And when Joseph had taken the body, he wrapped it in a clean linen cloth,

Matthew 27:60: And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Matthew 27:61: And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Matthew 27:62: Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Matthew 27:63: Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Matthew 27:64: Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Matthew 27:65: Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

Matthew 27:66: So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matthew 28:1: In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Matthew 28:2: And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matthew 28:3: His countenance was like lightning, and his raiment white as snow:

Matthew 28:4: And for fear of him the keepers did shake, and became as dead men.

Matthew 28:5: And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matthew 28:6: He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Matthew 28:7: And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matthew 28:8: And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Matthew 28:9: And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Matthew 28:10: Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Matthew 28:11: Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

Matthew 28:12: And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Matthew 28:13: Saying, Say ye, His disciples came by night, and stole him away while we slept.

Matthew 28:14: And if this come to the governor's ears, we will persuade him, and secure you.

Matthew 28:15: So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Matthew 28:16: Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Matthew 28:17: And when they saw him, they worshipped him: but some doubted.

Matthew 28:18: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Matthew 28:19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matthew 28:20: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.